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From a photograph by Sir Axel Steen.

HATIM TILAWON^U.

Frontispiece.

PURCHASE

HATIM'S TALES

KASHMIRI STORIES AND SONGS



recorded with the assistance of
PANDIT GOVIND KAUL

By
Sir Aurel Stein, K.C.I.E.

and Edited with a Translation, Linguistic Analysis, Vocabulary,
Indexes, etc.

by
Sir George A. Grierson, K.C.I.E.

with a note on the folklore of the Tales
by
W. Crooke, C.I.E.



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New Delhi

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KASHMIRI STORIES AND SONGS**

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TO THE MEMORY OF
PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION
EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED
IN SINCERE AFFECTION AND GRATITUDE.

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PREFACE

THESE pages have to be written many years after the Kāshmirī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PAṆḌIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888–98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhaṇa's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.¹ The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

¹ See *Kalhaṇa's Rājatarāṅginī, or Chronicle of the Kings of Kashmīr*, edited by M. A. Stein, Bombay, 1892, fol.; *Kalhaṇa's Rājatarāṅginī, a Chronicle of the Kings of Kashmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrīnagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmirī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśāca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmirī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmirī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōvind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmirī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmirī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til^awōṇ^u had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Paṇḍit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His *répertoire* of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of the words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic

recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Gōvind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājataranṅgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvīnd Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvīnd Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmīr labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmīr, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmīrian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous

observation, and distinct interest in the practical affairs of the country. Kalhaṇa himself, the author of the *Rājatarāṅgiṇī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.¹ In Paṇḍit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.²

Paṇḍit Gōvind Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Raṇjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Azīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with

¹ Cf. the sketch I have given of the information to be gathered from the *Rājatarāṅgiṇī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

² For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvind Kaul's son, Paṇḍit Nilakanṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvind Kaul has proved useful.

his young son Paṇḍit Rājākāk, in mid-winter 1818–19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.¹

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājākāk, held during the period of Sikh rule in Kashmīr (1819–46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,² Paṇḍit Balabhadra succeeded not only in giving his

¹ Paṇḍit Bīrbal is said to have been personally present at the fight on the Divāsar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Aḡim Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

² During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrinagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circa*. 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjīv gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the *Alaṁkāra-śāstra* and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in *Vyākaraṇa*, *Nyāya* and the *Śaiva-śāstra*, and he read widely in the *Epics* and *Purāṇas*. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that

among the works undertaken, but never finished, there was also a Hindi translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmji Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Ranbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet able to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,¹ directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

¹ Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kashmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loh* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."

and commentary of Kalhaṇa's *Chronicle of Kashmīr*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhaṇa's *Chronicle of Kashmīr*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.¹

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

¹ Cf. *Kalhaṇa's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kalhaṇa's Rājatarāṅgiṇī*, trans. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbīr Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sabajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.¹

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājatarāṅginī*

¹ See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmir*, Bombay, 1894, pp. vi sq., xi.

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmjīv Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *literatus* which made his worthy Chinese epiphany, excellent Chiang Ssü-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāśhmīrī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhaṇa,¹ loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kāśhmīr, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakanṭh Kaul, who, while prevented by

¹ Cf. *Kalhaṇa's Rājatarāṅgiṇī*, transl. Stein, i, Introduction, p. 36.

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,
OXFORD.

September 21, 1917.

INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawōñ^u, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, gives what is perhaps the only opportunity in existence

for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmir in August, 1912, to interview Hātim once more. to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows : Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,

each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.¹ Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār² (No. vi). The

¹ In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Tūr 'Abdīn (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

² It is, of course, quite different from the long Kashmīrī *Yūsuf Zulaikhā*, of Maḥmūd Gāmi, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

BY MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAḤMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Maḥmūd, famous for his series of raids in Northern India, like the Khalifah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"¹ where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anīs al-Jālīs", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.³ Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,⁴ in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

¹ Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

² *Ibid.*, i, 356 ff.

³ *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Sōmadēva, i, 21.

⁴ London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.¹ The parrot in the tale under consideration is what has been called "The Life-Index" of the king.²

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.³ In the *Jātaka*⁴ the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.⁵ The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."⁶ Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

¹ *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

² Sir R. Temple and Mrs. F. A. Steel, *Wileawake Stories*, ed. 1884, 404.

³ Vol. ix, pt. iii ("Bhil Languages and Khandeśi"), pp. 304 ff. (specimen of Labāni from Kangra).

⁴ Cambridge translation, v, 234.

⁵ *Kathā-Sarīt-Sāgara*, ii, 97, 116 ff.

⁶ Sir R. Burton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjarī, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.¹ With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Juḥnār the Seaborn and her Son, King Badr Bāsim of Persia".²

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",³ the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "Azīz and 'Azīzah",⁴ in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

¹ W. A. Clouston, *The Book of Sindibād*, 309 ff.

² *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

³ C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

⁴ Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwali", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwali, cuts his finger and rubs salt into the wound.¹

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmīrischen Volksroman*.² This episode assumes various forms. In Sōmadēva's "Story of Śaktimatī",³ Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabī, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.⁴

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

¹ W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

² *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

³ *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

⁴ Burton, *op. cit.*, xi, 384.

“Yūsuf and Zulaikha” by Abū'r-Raḥmān Jāmī; “Khusrau and Shīrīn” by Nizāmu'd-Dīn, who was the author also of “Majnūn and Laila”. In the Qur'ān¹ Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.² In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmīr.³ In some of the Kashmīr tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.⁴ Dr. Hartland adds: “I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice.”⁵ Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.⁶ The Nagasiās and Khariās of the Central Provinces tell similar legends.⁷ A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.⁸ In a Nubian story a blackbird decides the choice of a queen by settling on her head.⁹ We have a good example in Sōmadēva: “In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king.”¹⁰

¹ Surāh xii, 23-5.

² Genesis xli.

³ J. H. Knowles, *Folk-tales of Kashmīr*, 17, 159, 169 f, 309.

⁴ *Ritual and Belief*, 1914, 30 ff.

⁵ R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

⁶ *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

⁷ Russell, op. cit., iv, 258; iii, 445.

⁸ De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

⁹ *Journal Royal Asiatic Society*, xliv, 410.

¹⁰ *Kathā-Sarīt-Sāgara*, ii, 102.

VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Din and Miriam, the Girdle Girl".¹ "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".² The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".³ "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.⁴

¹ Burton, op. cit., vii, 16 f.; cf. xi, 267.

² Knowles, op. cit., 166, 423.

³ Burton, op. cit., ix, 54.

⁴ *Kathā-Sarit-Sāgara*, i, 279.

The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.¹ The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.²

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Suheli*,³ the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.⁴

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

¹ W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

² *Ibid.*, xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

³ vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

⁴ Bal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Din and Miriam, the Girdle Girl".¹ "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".² The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazirs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".³ "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.⁴

¹ Burton, op. cit., vii, 16 f.; cf. xi, 267.

² Knowles, op. cit., 166, 423.

³ Burton, op. cit., ix, 54.

⁴ *Kathā-Saril-Sāgara*, i, 279.

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⁴ Eul Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"¹; and he quotes the following parallel from Baluchistan:² "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

¹ Knowles, *op. cit.*, 36 ff.

² *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.¹ It appears in the *Gesta Romanorum*, No. 26 (Heritage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the *Pancatantra*³ and *Hitopadēśa*⁴ it is a mongoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mongoose".⁵

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."⁶ A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."⁷ The tale has migrated as far west as Ireland and as far east as China.⁸

X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

¹ Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxiii-lxxxii. In the *Welsh Fables of Cattuog the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

² Clouston, 56 f.

³ Book v, Fab. 2.

⁴ Book iv, Fab. 13.

⁵ *Kathā-Sarīt-Sāgara*, ii, 90 f.

⁶ R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

⁷ *Bombay Gazetteer*, viii, 641.

⁸ W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,¹ in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.² It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.³

XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,⁴ of which the following is a copy: "There was a Thākur who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'⁵ Straightway, the omen-bird passed her hand

¹ Chaps. vi-viii.

² *Folk-lore*, ix, 226.

³ Lal Behari Day, *op. cit.*, 96.

⁴ Vol. ix, pt. i, 351.

⁵ Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.¹ The frog takes the form of a barber and overtakes the Ṭhākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Ṭhākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Ṭhākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Ṭhākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Ṭhākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Ṭhākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Ṭhākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.²

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

¹ G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

² J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"¹ Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".² Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.³

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.⁴ Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".⁵

¹ Burton, op. cit., viii, 16.

² Ibid., ix, 139.

³ Ibid., x, 364.

⁴ *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshāh", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindibād*, 372 ff.).

⁵ *Kathā-Sarīt-Sāgara*, i, 327.

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."¹

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmīr tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.² Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.³

In the tale of "Vinītamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *īti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;⁴

¹ Ibid., ii, 453.

² Knowles, op. cit., 23.

³ Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

⁴ Kathā-Sarīt-Sāgara, ii, 173.

and in another tale, "Śrīdatta and Mrgāṅkavati," we have a magic ring which counteracts the effects of poison.¹

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".² The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."³ In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.⁴

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:⁵ "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

¹ Ibid., i, 61.

² J. Grimm, *Teutonic Mythology*, ii, 486.

³ Swynnerton, op. cit., 335.

⁴ Lāl Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.

⁵ Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.

them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sômadêva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.¹ In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasi, telling her to kill the lad, but a faqīr reads it and tears it up.² In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.³ In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasi queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.⁴ We have the same incident in "Brave Hiralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.⁵ Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".⁶ In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.⁷

Sir G. Grierson reminds me that there is a good version of

¹ *Kathā-Sarit-Sāgara*, i, 27 f. ; cf. the tale of Parityāgasēna (ibid., i, 353).

² Knowles, op. cit., 48.

³ Temple-Steel, *Wideawake Stories*, 103.

⁴ Lal Bihari Day, op. cit., 116.

⁵ *Indian Fairy Tales*, 53, 184.

⁶ C. buston, *The Book of Sindibād*, 138.

⁷ Burton, op. cit., xii, 68.

the "Letter of Death" tale in the *Bhakta-māla*,¹ in which Dhr̥ṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhr̥ṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhr̥ṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".²

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."³

¹ See his article, "Gleanings from the *Bhakta-māla*": JRAS. April, 1910, p. 295.

² *The Childhood of Fiction*, 432 ff.

³ *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".¹ In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.²

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.³ We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.⁴ The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".⁵

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmirī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पद in ii, 1, and पाद in iii, 8; *korun*, he made, is written करन in iv, 6, but कुरन in vii, 4, although he writes करन in the very next line; *ōs*, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

¹ Burton, op. cit., i, 147; iii, 415 ff.

² Lal Bihari Day, op. cit., 130, 116.

³ J. Dowson, *Classical Dictionary*, 174.

⁴ *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

⁵ Burton, op. cit., x, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmirī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kāshmirāśabdāṃṛta*, or Kāshmirī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmirī, such as my *Essays on Kāshmirī Grammar*, my *Manual of the Kāshmirī Language*, and the Kāshmirī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए ē, ऐ ai, ओ ō, औ au.

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja, ञ ñ.

ट ta, ठ tha, ड da, ढ na.

त ta, थ tha, द da, न na.

प *pa*, फ *pha*, ब *ba*, म *ma*.
 य *yě*, र *ra*, ल *la*, व *va*, वा.
 श *shě*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ञ are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ *nka*, ङ *nkha*, ङ *nga*, ञ *nta*, ञ *ntha*, ञ *nda*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ञ, and ञ are all represented by ن.

(3) After the letters ञ, य, and श, the letter *a* is always pronounced *ě*. Hence, I have transliterated them *ñě*, *yě*, and *shě* respectively. For श I use *shě* instead of *śě*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in “shell”. Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits’ affectation, who pretend that they ought to write पोष, not पोश, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters ङ *tsa*, ङ *tsha*, and ङ *za*. The letter *tsha* is the aspirate of *tsa*, i.e. it is pronounced as in “cat’s head” and not as in “cat-shark”.

(5) The short vowels *ě* (except in the cases of *ñě*, *yě*, and *shě*) and *o* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ě* and *o* respectively. Thus क्य is *kě*, not *kyě*, and क्व is *kō*, not *kva*. Some Kāshmīrīs, especially Hindūs, always sound *ě* and *o* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *kʷě* and क्व as *kʷo*. The vowel *ě* is generally sounded like the *e* in “met” and the vowel *o* like the *o* in “hot”.

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer’s *Essays* and *Manual*.

कक् k^ak .कि k^i .कु k^u .कू $k^ü$.कक् $k^{\check{e}}k$.

The vowels a and \check{e} can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

a	written as in	कक्	k^ak , and sounded like a very short a .
\check{a}	„	कक्कि	$k^{\check{a}}k^i$, „ „ „ \check{a} .
o	„	कक्कु	k^ok^u , „ „ „ o .
$ü$	„	कक्कू	$k^ük^ü$, „ „ „ $ü$.
α	„	अक्कक्	αk^ak , „ something between a and o .
$\check{\alpha}$	„	अक्कि	$\check{\alpha}k^i$, „ like a^i in a^ik^i .
o	„	अक्कु	ok^u , „ „ the first o in “promote”.
$ü$	„	अक्कू	$ük^ü$, „ „ a German $ü$.
\ddot{o}	„	आक्कक्	$\ddot{o}k^ak$, „ „ prolonged German \ddot{o} .
„	„	आक्कि	$\ddot{o}k^i$, „ „ „
„	„	आक्कु	$\ddot{o}k^u$, „ „ „
yu	„	किकु	$kyuk^u$, „ as written in the Roman character.
$yü$	„	कीकु	$kyük^u$, „ as written in the Roman character.
\check{e}	„	कक्कक्	$k^{\check{e}}k^ak$, „ like \check{e} .
\check{e}	„	कक्कि	$k^{\check{e}}k^i$, „ „
yo	„	कक्कु	$kyok^u$, „ as written.
\check{e}	„	कक्कू	$k^{\check{e}}k^ü$, „ something like $yü$.
\check{o}	„	कक्कक्	$k^{\check{o}}k^ak$, „ nearly the same as o .
\check{o}	„	कक्कि	$k^{\check{o}}k^i$, „ like an ordinary \check{o} .
\check{o}	„	कक्कु	$k^{\check{o}}k^u$, „ nearly the same as o .
\ddot{o}	„	कक्कू	$k^{\ddot{o}}k^ü$, „ nearly the same as $ü$.
\acute{o}	„	कोकु	$k^ók^u$ (for कक्कु), sounded like the aw in “awful”.
\ddot{u}	„	कू	$k^ü$, sounded something like a much pro- longed German $ü$, approaching a long i .

As explained in the *Kāshmirī Manual*, the sounds of *ṣ* and *ḍ* are not affected by *i-mātrā*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *â* to my *ô*, provided that this was always done, that *â* was never altered to any other letter, and that no other of his letters was also altered to *ô*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian *ش*, and which in Nāgarī is written *श*, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ* to *sh*. Similarly, the sound represented by the Persian *ژ* is written *ẓ* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srinagar Kāshmirī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmirī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hātim is not the same as that used in the Śrīnagar Kāshmirī, with which alone I am familiar. Hātim has sounds, such as the *α* in "cancelled" (Sir Aurel's *α*, my *ǣ*), which so far as I am aware occurs only rarely in Śrīnagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākḥ*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrīnagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ō*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hātim's text gives the following results:—

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrīnagar Kāshmirī known to me. These are the *α* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *α* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmirī *ū̃*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ě*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle

in Kāshmirī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā̄*, and which he says is sounded like the *u* in “rut” prolonged. In Śrināgar Kāshmirī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in “note”,¹ and I represent it by *ö*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in “awful”—which Sir Aurel Stein represents by *ā̇*, and which I represent by *ō̇*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pöda*, and which means “manifest”, was sounded by Hātim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *mōj*^u, a mother, is Hātim’s *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein’s representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim’s pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim :—

· LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS
TRANSCRIPTION

- a* as in “America”.
- ā* a very short *a*, but quite audible.
- ā̄* as in “large”.

¹ e.g. most Paṇḍits pronounce the word *kōm*^u, work, as if it rhymed with “home”.

- a as in "cancelled"
 ˆ a very short ˆ, having the quality of the u in "hut"
 ā has the sound of the u in "hut", but long.
 â as the aw in "awful".
 ai as in "aisle".
 ău practically equal to the diphthong au, like the ou in
 "sound", but sometimes heard as ā with a semiliquid v.
 e as in "met".
 ě as the a in "vale".
 i as in "pin".
 ˆ a very short i, but quite audible.
 ĭ as the i in "pique".
 o as in "hot".
 ō as the o in "open".
 u as in "put".
 ˆ a very short u, but quite audible.
 ū as the u in "rule".
 ü as in German "Kürze", Hungarian "üres".
 ũ a peculiar long vowel difficult to pronounce. See *Kāshmīrī Manual*, p. 17 (e).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus ˆ, ˆ, ˆ. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmīrī, this is true of ˆ and ˆ, but to my ear a final ˆ is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that ˆ is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in ˆ in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāgukˆ* (iii, 9) and *voṭˆmot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk^u*, which becomes in Hātim's mouth *am^uuk* or *amyuk* in iii, 4, and *aⁱm^uuk* in xii, 17; and my *dop^u*, which is represented not only by *dop^u* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup^a* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *āu*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *gau*, I am now certain that I do not mean *w* by the special *u*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *āu*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *gau* above quoted, the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmīrī grammar entitled the *Kāśmīraśabdāmṛta*,¹ and by the present writer in his *Essays on Kāçmīrī Grammar* and in his *Kāshmirī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrīnagar, and hence by purists banned from literary Kāshmīrī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

¹ Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

others are additional forms allowed in Śrīnagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmirī rule, a short *a* after *sh* becomes *ě*, so that we get both *shāh* and *shěh* (in *shāhmār* or *shěhmār*, a python) and *pādashāh* and *pādashěh*. In the second word it will be observed that, as is frequent in borrowed words, the Paisāci Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmirī of Śrīnagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rang^{ar}*, a dyer; *sōn^{ar}*, a goldsmith; *man^{ar}*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sōn^{ar}*, a goldsmith, and this G.K. persistently writes *sōnar*, with a full *a*. In Kāshmirī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word

krakh, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān*^t (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan^uen*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmirī of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūdⁱ*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōdⁱ*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōnts^yum^u* for *pūnts^yum^u*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmirī interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lāḍun*, to pursue; *kūr^u* or *kūḍ^u*, a daughter; *mor^u* or *mod^u*, the body; *thūr^u-kani* or *thūḍ^u-kani*, backwards; *tshāḍun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor^u* and *mod^u* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper,⁴ and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *ṭhōṭh*^u for *tōṭh*^u, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ḥ mukhtaḥ*.

The singular agent of the first declension ends in *-an*, as in *tsūran*, by a thief. The word *sōnar* (for *sōn^{ar}*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātim.

According to the rule laid down by Ī.K. the suffix *un*^u of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun*^u, of a journey. More directly contrary to the rule is the phrase *aṣh³kun*^u *tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmīrī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmīrī the sound of **व्** is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khābardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *sataṽ*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (यिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēth* means "on", and *pētha* "from on", but in x, 3 and x, 10 *pētha* is exceptionally employed with the meaning of *pēth*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yūh* (ii, 9, 11 ; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yūh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yihay*

(fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōth*, *nōmis*, appears under the form *nēm̐is* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmav*) all have *ō*. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh'* which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ē*, so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy*, if there is to thee (ix, 6), and *chēy* for *chuy*, he is verily (xii, 6). In one case *ōs'*, they were, is changed to *ōsī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in **karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khēh* and an older **khēhu*. The 2nd person plural imperative of *trāwun*, to let go, is *trōviv*. In x, 5 we have a variant *trōvyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hē* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. ~ Thus,

while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihě* (vi, 14), he might pick out; and *shūbihěh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ě mukhtafē*.

In the past tenses we have, for the first past, the irregular *pūrun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khěv* (ii, 2), eaten, for *khyauv*; *pěv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khěy* (x, 2), they were eaten, for *khyēy*; *niy* (v, 9), they were taken, for *nīy*. In *hārēyēkh* (x, 5), for *haryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot^u* (viii, 1, etc.), gone, for *gōmot^u*; *mumot^u* (ii, 4, etc.), dead, for *mūmot^u*; *pěmot^u* (viii, 9), fallen, for *pyōmot^u*.

In the extremely village style of story xi we find the suffix of the *k^u* genitive, instead of the usual suffix *mot^u*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are *thövⁱk^t*, stationed, and *nyövⁱk^t*, dispatched (both nom. plur. masc.) (xi, 6), for *thövⁱ-mātⁱ* and *nyövⁱ-mātⁱ* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kārththan* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khěyěv* for *khěyěwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm^awa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm^awa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis^y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ü-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *amⁱ suy*, *amⁱ süy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bög^arēmay*, I divided (*bög^arēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *bok^asa* for *bōkh hasa*, I, Sir; *bebinda^r* for *bēbi andar^y*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmiri grammar, pronounced the words. To him *amis^y* was two words—*ami* and *s^y*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātīm was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhmaṇ affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb^ahā*, priceless, and *mahala kān* and *mah^alakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dar*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a*-mātrā, as in *jānavār* and *jān^avār*, G.K. *jānāwār*, a bird; *khavar* and *khavar*, G.K. *khavar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv^andas*, and *khāv^andas*, G.K. *khāwandas*, to a husband; *halamas* and *hal^amas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *māravāt^alan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad^a*, *adā*, *ad^e*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *cha* and *che* for G.K.’s *chēh*, she is; *chas* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *ḍakhanāwān*, leaning upon; *guḍ^a*, *guḍ^a*, *guḍa*, and *guḍe* for G.K.’s *gōḍa*, at first; *hasa* and *hase* for G.K.’s *hasa*, Sir; *hāv^anam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazratⁱ*, *hazratⁱ*, *hazret*, and *hazretⁱ*, all for G.K.’s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy^e*; *kata*, *katha*,

and *kathe*, G.K. *katha*, words ; 1st persons singular future, such as *para*, I shall recite ; but *behe*, I shall sit, *kare*, I shall do ; *kal^a*, *kala*, and *kale*, G.K. *kala*, a head ; *kartā* and *karte*, G.K. *karta*, please do ; *mār^avātalan*, *mār^avātelan*, *māravāt^alan*, *mārevāt^alan*, *mārevātalan*, etc., G.K. *mārawātalan*, to executioners ; *peṭa*, *pyete*, etc., G.K. *pēṭha*, from on ; *yil^a*, *yela*, and *yele*, G.K. *yēla*, from restraint ; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *aⁱ*, as in *amⁱ* or *aⁱmⁱ*, G.K. *āmⁱ*, by him. It becomes *āⁱ* in *lāⁱrⁱ*, G.K. *lari*, at the side, and in one instance we have *o*, in *maris* or *moḍis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *doha*, *doh^o*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*-). Cf. *lāⁱrⁱ* above. We have unaccented *a*-*mātrā* becoming *i*-*mātrā* in *ās^anas* or *āsⁱnas*, G.K. *āsanas*, for being. In the word *tulāri*, for G.K. *talāri*, by a bee, *a*-*mātrā* appears as *u*.

In standard Kāshmirī, after *sh*, *a* is pronounced as *ē*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shēhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

shēh, six,
shēhara, from a city,
shēharāh, a city,
shērīkh, a partner,

Sir Aurel Stein's transcription
of Hātim.

she,
shah^ara and *shehcrā*,
shehra,
sherīk,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahān* for G.K. *shēhan*, to the six ; *shahmāras*, G.K. *shēhmāras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *gar^a*, and

gara, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar^a*, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāzu*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl^a*, G.K. *lāl*, a ruby; *māl^a*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü-mātrā* it becomes *ü*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sünz^u*, and which Sir Aurel usually writes *san^z*. Occasionally he represents it by *u*. Thus we have also *sun^z*; *āsus*, G.K. *ös^us*, she was to him. For G.K.'s *thüd^u* or *thür^u*, on the back, we have *taḍ*, *tor*, *tar*, and *tür*. The syllable *^uy* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tamis^uy*, to him verily, becomes *tamⁱ suy* or *tamⁱ süy*, while *timan^uy*, to them verily, becomes *tim^anai*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh^u*, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wöts^u*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīla*, G.K. *dalīlāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōraḡā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü-mātrā*, by *i-mātrā*, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

böy^t, brothers,
 döð^tladay, suffering,
 dön^u, a pomegranate,
 dör^t, holding,
 göj^unas, he caused me to waste away,
 khöris, for a khār weight,
 kötyāh, how many?
 möj^u, a mother,

Hätim.

bāy,
 dā^td^u ladaī,
 dān,
 dār,
 gāj^anas,
 khāris,
 kā^tva,
 māj, mōj.

and others.

For original *ai* we have—

pōda, manifest,
 göb, hidden,
 kōd, imprisonment,
 gör, different,

pāda, pāda,
 gāb,
 kād,
 gā^rri, gār.

About equally often this *ö* is represented by *â*, corresponding to my *ô*, and therefore sounded something like the *aw* in “awful”. Thus—

ōlis, to a nest,
 ör^u, a shoemaker’s awl,
 ōzīz, poor,
 ōs^us, she was to him,
 bōlbōsh^u, chirping,
 gum-rōyī, losing one’s way,
 āsh^unāv, relations,

âlis,
 âr,
 âzīz,
 âsus,
 bōlbâsh,
 gum^arâ yiy,
 âshnāu, āsh^t nāv,
 as if for ōsh^tnāv,

and others. For original *ai* we have—

ōna, a mirror,
 pōda, manifest,

âne, ānā,
 pāda, pāda,

and others.

Very often this *ö* is represented by a simple *ā*, as in—

būd^thāl, a prison,
 dazön^t, verily burning,
 gös, they went for him,
 judöyi, separation,

bānd^thāl,
 dazān^t,
 gās,
 zhudāī,

G.K.

kōshirⁱ, Kāshmiris,
zōlith, having burnt,

Hātim.

kāshirⁱ,
zālīt,

and others. For original *ai* we have—

gör, different,
khörāth, alms,
sōlas, for an excursion,

gār, *gāⁱri*,
khārāt,
sālās,

and others.

The word *myōñ^u*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m^uēn*, *myēn*, and *m^uēñy*, in all of which the *ö* is represented by *ē*; whereas for the corresponding *cyōñ^u*, thy (fem.), we have *chⁱān*, *ch^uānⁱ*, and *ch^uān^u*.

We have seen that G.K. usually represents *ū* by *ö*, as in *ködⁱ* for *kūdⁱ*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kāⁱd*, *kāⁱdⁱ*, and *kūⁱdⁱ*, and *sāt*, *sāt^u*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā̇*, which represents the same sound. Thus—

G.K.

ōkhun, a teacher,
ōl^u, a nest,
ōs^u, he was,
ōy, he came to thee,
bōwun, he explained,

Hātim.

ākhun, *ākhun*,
āl,
ās, *ās^u*, *ās*, *ōs*,
āy, *āy*,
bāvun,

and many others. It will be seen from the above that *ā*, *ā̇*, and *ō* are also used to represent this sound. So, for *khōtūni*, to the lady, we have *khātūni* and *khātūni*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōrui*, all, *sārui*, *sārui*, *sōⁱri*, and *soira*; for *bōw^u*, manifested, *bōw*. There are many other similar examples, and from the above it will be seen that G.K.'s *ö* and *ō* are represented indiscriminately by *ā̇*, *ā̇*, and *ā̇*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy^e*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmiri *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim

has *ō* for this *ě*, G.K.'s *shěkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.

bīthⁱ, seated (m. pl.),
grīstⁱ-bāy, a farmer's wife,
phīrith, having returned,

Hātim.

bvēthⁱ, *bēth^v*, and *bāṭⁱ*,
grēst bāy,
phērith, *phē^rrith*, or *phīrit*,

and others. It will be observed that, in the case of *bāṭⁱ*, *ī* has become *ā*. Similarly, G.K.'s *rīnzⁱ*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ě* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīstⁱ-bāyě*, to a farmer's wife, becomes *grēst^a bāye*, *grēst^a bāye*, or *grēst bāye*. Similarly, G.K.'s *dāp^tzihěkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wās^tzi*, you should descend, by *vaz^tza*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop^unas*, he said to him, is represented by both *dop^unas* and *dopunas*; and his *yūsuf*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.

borun, he filled,
koḍun, he brought out,
kuṭ^awālan, by the policeman,
noṭ^u, a pitcher,
byūṭh^u, he sat,
pūrun, he put on,

Hātim.

borun and *burun*,
koḍun, *kudun*,
koṭvālan, *kuṭvālen*,
nut,
byōṭh, *byūṭh*,
pōrun, *purun*.

The Persian *khūbsūrat*, beautiful, becomes *khōbsūrat* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chiy* or *chiv*

for *chuy*, he is verily. The imperative *tsnun*, cast thou, is represented by *tsün*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *d^vutuk*, *dyutuk*, *d^vütuk*, or *d^vüthuk*, for *dyutukh*, they gave; *h^vütun* or *hyütun*, for *hyotun*, he began.

An initial *u* in Kāshmirī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vōḍa*.

It is well known that *ě* and *ē* are usually pronounced in Kāshmirī with a short *y* before them. Thus *ṽě*, *ṽē*. This *ṽ* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *ṽ* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khěkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khěwān</i> , eating,	<i>khyavān</i> , <i>khyevān</i> , <i>k^vavān</i> ,
<i>kěth</i> , in,	<i>kh^vath</i> , <i>khyath</i> , <i>k^vet</i> , <i>kyet</i> ,
<i>pětha</i> , from,	<i>peṭa</i> , <i>pyete</i> , <i>p^veth</i> , <i>p^vetha</i> .

It will be observed that *ya* is sometimes used instead of *ě*. Other similar cases are—

<i>kětha</i> , how ?	<i>kyata</i> , <i>k^veta</i> , <i>k^veta</i> , <i>k^vita</i> , <i>kh^vatha</i>
<i>khōni</i> , on the haunch,	<i>kun^va</i> ,
<i>nēza</i> , railings,	<i>n^vāza</i> ,
<i>zēni</i> , he will conquer,	<i>zaⁱni</i> , <i>z^vāni</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmirī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gaṭhun*, to go, is always written *gaṭsun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmirī of Īśvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing,	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>naṭ</i> , palsy,	<i>nath</i> .
<i>kāṭ</i> , glass,	<i>kāṭh</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration :—

For the letter *b* we may take the Arabic borrowed word *subāhan*, at dawn, for which H. has *suban*; but how

inconsistent he is in this is shown by the following cognate forms : *subu* for *subuh* ; *subahanas* for *sub^ahanas* ; and *subhas* for *sub^ahas*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cūy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained ; but we have *vucehan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4)* for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv* ; *khabar*, news, is spelt *kabar*, etc., in the first five stories, and *khabar*, etc., afterwards ; and *Khōdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

khalat-ē-shōhi, a royal robe, becomes *kal^atī shāhi*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōni</i> , on the haunch,	„	<i>kun^{va}</i> .
<i>khar</i> , an ass,	„	<i>khar</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feet,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *hasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot^a*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot^a*, *khut*, and *kut* ; *khatⁱ* and *ka^tty* ; *ka^tis* ; *khats* and *ka^ts*.

khōta, than, becomes *khotā*, *khutā*, and *kutā*.

khōtūna, a lady, „ *kōtūna* (v) and *khātūn* (x, xii).

khatith, secretly, „ *ka^ttith*.

khāwand, a husband, „ *kāvand* (i–viii) and *khāvand* (x–xii).

The verb *khyon*^u, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyāu* for *khēv*, eaten, in ii, 2. Occasionally also the cognate Shina language disaspirates in this word.

Khazmath or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian خ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhīt* (x, 12) and *tākīt* (xi, 13) for *tākhkhīth*, certainly; *vutamak*ⁱ for *wōtamukh*ⁱ, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phak* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naph̄tas*, for the belly, which H. pronounced *napt̄as* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod*^u), erect, it is preserved. For *thūr*^u, a shrub, we have *tūr*, and for *thūr*^u or *thūd*^u, on the back, we have *taḍ*, *tar*, and *tor*; *thūñ*^u, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāv'taw*, *tāiv'tau*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *atha*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth^u*, a face, is always *but*; so, for *ath^uri^u*, the woodworm, *atar*; for *katha*, stories, *katha*, etc., and *kata*; *nēth^ar*, a wedding, *nēth^ar* (xii) and *nētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth^u*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth^u*, ascended, also becomes *vut* or *vuth*. Other examples are *vataⁱrith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wōthus*, arose to him, becomes *vothus*, etc., or *votus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sāta*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k^uet*, etc., except in xii, where we have *kh^uuth*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah^arān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt^a*, etc.; *byūth^u*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Ku^uth^u*, a room, also disaspirates except once in x, 7, where we have the dative *ku^uthis*, while in x, 8 we have *kutis* and *ku^utis*; the ablative postposition *pētha* occurs in several forms, *pe^uta*, *pye^ute*, *p^ueth^u*, *p^ueth*, and *p^ueth^a*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōthⁱ* or *pōthⁱn*, like,

for which we have *pā'ti*^{ti}, etc., and *pā'th*^{ti}, etc., and *pātin* and *pāthin*. The common word *sēṭhāh*, very, much, appears as *seṭā*, etc., and *seṭhā*, etc., it being noted that both forms occur in xii; *tōṭh*^u or *ṭhōṭh*^u, beloved, is always *tōṭ*, and *zīṭh*^{ti}, long (m.pl.), becomes *zīṭ*^{ti}.

Initial *ṭh* is always disaspirated by H. Thus the word *ṭhunun*, to throw, is always *ṭunun*, and so for all others.

As for medial *ṭh*, in the verb *gaṭhun*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēntṣhāh*, something, which appears under many forms, in none of which does an aspirated *ṭh* appear. Similarly, we have *matsa* and *mats^{ve}* for *matshi*, on the shoulder; *ratseḥana* for *ratshi-hanā*, a little; *vuts* for *wōṭsh*^u, she went up, and also for *wūṭsh*^u, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceshma*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chanda</i> .
<i>cīṭh</i> ^{ti} , a letter,	<i>chit</i> .
<i>bacē</i> , young ones,	<i>bache</i> .
<i>bacāwūñ</i> ^u , to be released (fem.),	<i>bachāvin</i> .
<i>nayistānūc</i> ^u , of the canebrake,	<i>nayis tān nāch</i> .
<i>racēn</i> , she took them (fem.),	<i>rachen</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr</i> ^u , a daughter,	<i>kūd</i> , <i>khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kēṭha</i> , how ?	<i>k^veta</i> , <i>kh^vatḥa</i> .
<i>kēntṣhāh</i> , something,	<i>kyē ṭsa</i> , etc., or <i>khyē ṭsa</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ</i> ^u , a son (xii),	<i>khutḥ</i> .

For the aspiration of *p*, we have *put*, *puth*, *phot*, or *phut*, for *pot*^u, back again. *Shiṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot*^u, thither; and *thāu* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *kar the*, for *karta*, please to do; *ṭuntha* for *ṭhunṭa*, please to throw. So also the termination *mot*^u of the perfect participle becomes *muth* in *on muth*, for *on*^u*mot*^u, brought; *voṭ*^u*mut* or *vōṭ*^u*muth*, for *wōṭ*^u*mot*^u, arrived. The *t* in *dyut*^u, given, is aspirated in *dyut* or *dyuth*, for *dyut*^u; *d^uūtuk* or *d^uūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hātim.
<i>kyut</i> ^u , for,	<i>kh^uut</i> , <i>k^uut</i> , <i>kyut</i> , <i>khyuth</i> , <i>kyuth</i> .
<i>ṛat^ana</i> , a jewel (in composition),	<i>rotun^a</i> , <i>rothun^a</i> , <i>roṭhun^a</i> .
<i>sāta</i> , at a moment,	<i>sāt^a</i> , <i>sāth^a</i> .
<i>sōty</i> , with,	<i>sāit</i> , <i>sāⁱth</i> , <i>sāⁱth^u</i> , etc.
<i>tot</i> ^u , thither,	<i>tot</i> , <i>tut</i> , <i>thuth</i> .
<i>wōṭ</i> ^u , arrived,	<i>vōṭ</i> , etc., or <i>vōth</i> .

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmirī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *ḍuṭakh*, cutting in two; *ḍal* or *ḍal*, a leaf; and *wōthun*, to arise, as compared with the Hindī *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmirī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazīth*, *Indrajita*, rhymes with *ḍīth^u*, seen, in verse 699, and with *bīth^u*, seated, in verse 872.

In the village Kāshmīri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *dāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindī or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
<i>t</i> for <i>ṭ</i> .	
<i>gāṭ^uj^u</i> , skilful (f. sg.),	<i>gāṭij.</i>
<i>gāṭ^āṭⁱ</i> , skilful (m. pl.),	<i>gāṭily.</i>
<i>haṭis</i> , to the throat,	<i>hatis.</i>
<i>khaṭith</i> , secretly,	<i>kāṭith.</i>
<i>noṭ^u</i> , a jar,	<i>nut.</i>
<i>phaṭun</i> , to be broken.	
<i>phūṭ^u</i>	<i>phut.</i>
<i>phūṭ^uwa</i>	<i>phutu.</i>
<i>phuṭ^arun</i> , to break,	
<i>phuṭ^ar^uhas</i>	<i>phuṭ^arhas.</i>
<i>phuṭ^aruk^h</i>	<i>phuṭ^aruk.</i>
but <i>phuṭ^aryūn</i>	<i>phuṭ^a r^{yū}n.</i>
<i>raṭun</i> , to seize.	
<i>rāṭⁱ</i>	<i>rat.</i>

Literary Dialect.

rōṭ^u
rüṭ^u
roṭ^umot^u
 but (causal) *rōṭ^umot^u*
roṭun
rüṭ^unakh
raṭith
roṭ^uwa
tahālⁱ, servants,
troṭ^u, a necklace,
 but *traṭis* (sg. dat.)
tsātahāl, a school,
saṭun, to cut.
soṭ^u
saṭānⁱ
saṭun^u
tsāṭⁱnam
saṭanas
 but *saṭanasa*
saṭith

th or *t* for *ṭh*.

ōṭh, eight,
bēhun, to sit down.

bīṭhⁱ
byūṭh^u

byūṭhus
bōnṭha, before,
 but *bōnṭh*

dēshun, to see.

dyūṭh^u
dyūṭhum
dyūṭh^umay
dyūṭh^umot^u
dyūṭhuth

Hātim.

rōṭ, *rut*.
raṭ.
ruṭmut.
roṭ^amut.
rotun, *rutun*.
ruṭ^anak.
raṭit, *raṭit*.
rutu.
tahāl, *tahālⁱ*, *tahāl^v*.
truṭ.
traṭis.
tsāṭ^ahāl.
soṭ.
saṭenⁱ.
saṭun.
tsēⁱnam.
saṭanas.
saṭan^asa.
tsāⁱtith.

āth.

bāṭⁱ, *beth^v*, *bvēthⁱ*.
byūt, *byūt*, *byōth*, *byōṭh*,
byūṭh.

b^vuthus.
bōnt^a, *bōnt^a*, *bontā*.
bōnt.

dyūt, *dyūt*.
dyūṭhum.
dyōt mai.
dyūtmūt.
dyūṭhut.

Literary Dialect.

kuṭh^u, a room.*kuṭhⁱ**kuṭh^u**kuṭh^uāh**kuṭhis**myūṭh^u*, sweet,*pēṭh*, on,*pēṭha*, from on,*pōṭhⁱ*, like,*pōṭhin*, like,*raṭun*, to seize.*raṭh**raṭhta**sēṭhāh*, very,*ṭhaharān*, stopping,*d* for *ḍ*.*ḍakhanāwān*, leaning on,*dākas*, for a stage,*dēshun*, to see.*dēshān**dēshun^u**dēshith**gandun*, to tie.*gand**gandⁱ**gandⁱmātⁱ**gandin**gondun**gond^unas**gandith**gundⁱzēs*

Hātim.

kuṭi.*kut*.*kuṭhā*.*kuṭhis*, *kutis*, *kuṭis*.*myūt*.*p^uet*, *p^uet*, *pyet*, *pyet*,*p^ueth*.*peṭa*, *pyeṭe*, *p^ueth*, *p^uetha*,*p^uetha*.*pāⁱtⁱ*, *pāⁱthⁱ*, *pāⁱthⁱ*,*pāⁱth^u*, *pāⁱth^u*, *pāⁱtv*,*pāⁱty*.*pāṭhin*, *pāṭin*.*rat*.*rath ta*.*etā*, *seṭā*, *sethā*, *seṭhā*.*tah^arān*.*dakhe nāvān*.*dākas*.*dēshān*.*dēshun*.*dēshit*.*gand*.*gandⁱ*, *gandⁱ*.*gand^amātyⁱ*.*gandin*.*gundun*.*gund^anas*.*gandit*.*gandⁱ zyes*.

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
<i>ṭ</i> for <i>t</i> .	
<i>bata</i> , boiled rice,	<i>bata^a</i> , <i>bata</i> , <i>batta</i> .
<i>mē ti</i> , me also,	<i>m^veti</i> , <i>maṭi</i> .
<i>raṭ^ana</i> , a jewel (in composition)	<i>rothuna</i> , <i>roṭhuna</i> , <i>rotun^a</i> , <i>rutun^a</i> , etc.
<i>tati</i> , there,	<i>tati</i> , <i>taiti</i> , <i>taṭi</i> , <i>tat^v</i> .
<i>yētati</i> , where,	<i>ye taṭi</i> .
<i>ṭh</i> for <i>th</i> .	
<i>bātha</i> , words,	<i>bāṭha</i> .
<i>hēth</i> , having taken,	<i>het</i> , <i>hit</i> , <i>h^vet</i> , <i>h^veth</i> , <i>h^veṭh</i> .

Compare *rothuna* and *roṭhuna*, for *raṭ^ana*, a jewel, above.

<i>ḍ</i> for <i>d</i> .	
<i>ad^ala</i> , from justice,	<i>aḍal</i> .
<i>mūd^u</i> , he died,	<i>mōḍ</i> , <i>mūd</i> .

In Kāshmīrī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōlu*, father. The same is the case in the North-Western languages, Sindhi and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
<i>ōra</i> , thence,	<i>ār</i> , etc., <i>vōḍa</i> , and even <i>āḍa</i> .
<i>garun</i> (G.K. <i>gaḍun</i>), to make.	
<i>garān</i>	<i>garān</i> .
<i>gorun</i>	<i>guḍun</i> .
<i>kor^u</i> , a bracelet,	<i>kār</i> , <i>kur</i> , <i>kuri</i> , <i>kud</i> .
<i>kūr^u</i> (G.K. also <i>kūḍ^u</i>), a daughter,	<i>kāḍ</i> , <i>khāḍ</i> , <i>kār</i> .

<i>kōrē</i>	<i>kōḍⁱ, kōḍ^{ve}, kōḍ^{ye}, kōḍ^{vi}, kūḍ^{ve}, kōr^{ve}, kōr^{vi}.</i>
<i>kōri</i>	<i>kōḍ^{ve}, kōḍ^{vo}, kōḍ^{vi}, kōr^{ve}.</i>
<i>kūrⁱ</i>	<i>kūḍⁱ.</i>
<i>lārun</i> (G.K., also <i>lāḍun</i>), to pursue.	
<i>lārān</i>	<i>lārān, lādān.</i>
<i>lāryōmot^u</i>	<i>lād^omut.</i>
<i>lāryāv</i>	<i>lāⁱryau, lāⁱḍyau.</i>
<i>lāryēyēs</i>	<i>lādēyes.</i>
<i>mōr^u</i> , he was killed,	<i>mōr, mōḍ.</i>
<i>purun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i>), the back.	
<i>thür^u</i>	<i>tar, tor, tür, taḍ.</i>
<i>tōra</i> , thence,	<i>tōr^a, tōra, tōre, tōḍ^a.</i>

B. *r* where we should expect *ḍ*—

Literary.	Hätim.
<i>kaḍun</i> (G.K. also <i>karun</i>), to extract.	
<i>kāḍⁱ</i>	<i>kaⁱr^v.</i>
<i>koḍ^u</i>	<i>kur.</i>
<i>kāḍikh</i>	<i>kaⁱḍik, karik, kaⁱrik.</i>
<i>koḍukh</i>	<i>kuruk.</i>
<i>kūḍ^ukh</i>	<i>kaḍuk.</i>
<i>kaḍan</i>	<i>kaṛan.</i>
<i>kaḍān</i>	<i>kāḍān, kurān.</i>
<i>kaḍōn</i>	<i>korōn^v.</i>
<i>kaḍun</i>	<i>kaṛun.</i>
<i>kaḍun^u</i>	<i>kaḍun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ^un</i>	<i>kaḍin.</i>
<i>kāḍⁱnas</i>	<i>kaⁱr^vinas.</i>
<i>koḍ^unas</i>	<i>kurunas.</i>
<i>kaḍith</i>	<i>kaⁱrit, kaⁱrith.</i>

tsḥādun (G.K. also *tsḥārun*), to search.

tsḥādān

tsārān.

tsḥādav

tsārau.

yēdāh, a belly,

yerā.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G. K.

Hātim.

dāp^zihēkh, thou shouldst have
said to them,

dabza hek, dabzi hek.

dāp^zēkh, thou shouldst say to
them,

dābzik.

but *dāp^zēm*, thou shouldst say to me,

dap^azim.

wās^ziz, thou shouldst descend,

vāz^ziz.

but *wās^ziz-na*, thou shouldst not
descend,

vā^zisⁱ zina

pēs, they fell on him,

p^vēz.

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G. K.

Hātim.

tab, fever,

tap.

rasad, assembly,

rasat.

mōv lāg, do not fix,

maulāk.

khazmath, service,

kismat.

khizmath, service,

khismat.

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshah*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G. K.

Hātim.

yun^a, to come,

yūn, h^vūn.

yuthuy, as verily,

yūthuy, h^vūthuy.

(2) *kh* becomes *h* in—

shēkh^{ts}ā, a certain person,

shah^{ts}a.

Possibly *shakṭa* is a slip of the pen, for elsewhere Hātim has *shakṭsan*, *shakṭas*, and so on.

(3) The affricative *ṭ* sometimes becomes *s*, as in—

G.K.	Hātim.
<i>ṭōčē</i> , loaves,	<i>suche</i> , <i>su cho</i> , <i>ṭuche</i> .
<i>ṭōpōrī</i> , in four directions,	<i>so pā^{rī}</i> , <i>ṭo pā^{rī}</i> .

It becomes *z* in—

<i>pānt</i> , five,	<i>pānt</i> , <i>pānz</i> .
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The representation of G.K.'s *adālūt^ū-pēṭh*, in court, by *adālat-p^vēṭh*, is probably a slip of the pen.

With these changes of *ṭ* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāma* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanye-phul* and *kañye phul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakīr*, G.K. *phakīr*, a mendicant. For "thought" Hātim has both *fik^rr* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *gau* for *gav*, he went; *mā^rryu* for *māriwa*, (he who) may kill; *ṭaluu* for *ṭaliv*, flee ye; *ḍiman* for *ḍimav*, we shall give; and many others.

(8) An example of metathesis is *ṭōrastā* for *ṭōratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt-* for G.K.'s *Bikarmājīt-*, *Vikramāditya*. Cf. *kāb* or *kāv*, for *khāb*, a dream.

(10) Three miscellaneous words are—

G.K.	Hātim.
<i>bakh^acōyish</i> , a present,	<i>bakcāyish</i> , <i>bakhshāyish</i> .
<i>jalwa</i> , glory,	<i>jal^ava</i> .
but <i>jēlōy</i> , even glory,	<i>yala vai</i> .
<i>sak^ath</i> , hard,	<i>sak</i> , <i>sakh</i> .

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *ṣas*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāṣas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasūndⁱ* (v. 3) and *sunasandⁱ* (v. 4), both for G.K.'s *sōna-sāndⁱ*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar ṣanz*, for G.K.'s *sōnara-sūnz^u*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pātashāha-sond^u*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūḍis-sāⁱth* (possibly a slip for *kūḍi sāⁱth*), for G.K.'s *kōrē-sūⁱty*, with the girl (v. 10); and in xii, 15, we have the masculine form *kuⁱniy*, used instead of the feminine *ku^uny*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnzⁱ*, balls; *soira*, *sōⁱri*, *sāruy*, and *sāruy* for *sōruy*, all; *za*, *ze*, and *zⁱi*, for *z^ah*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bo*, *bu*; for *myōnⁱ*, my (m. pl. masc.), we have *mēn^u*, *myē*, and *m^uēn*, and for the fem. sing. *myōn^u* we have *mēny*, *myē*, *m^uēn*, *myēn*, and *m^uēny*. For *t^ah*, thou, we have *su*, *ṣa*, *ṣa*, *ṣi*, and

tsu, and for *cyōn*^u, *thy*, *chun*, *ch^uun*, *chōn*, *chōn^u*, *chōny*, and *ch^uōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yü*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yi*s, *yus*, and *yūs*, and its fem. *yěsa* as *yesa* (x, 1) and *yasi* (x, 6). In viii, 1, for *yihünz*^u, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *suy*, and *sāy*. The indefinite pronoun *kěh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chi^u*, *chiy*, and *cūy* (sic); for *chwā*, is he?, *cha*; for *chěh*, she is, *cha*, *che*, *chu*; for *chěy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chi*, *chu*, and *ch^ua*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.
shōlān, burning,

Hātim.
shōlan. This form of the present participle is old, and nowadays appears only in poetry and dialects.

yikh-nā, wilt thou not come, *yihna*.
dis, give to her, *disa*.
kadōn, we shall pass over it, *karōn^u*.

III

ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gārī*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindī metres dependent on quantity. Pandit Nityānanda Śāstri, of the Śrī-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghuzal*), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

I

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]

Shāhanshāh Sultān ¹ Māhmūd ¹ Gāznavī ¹	
ās ^u karān pāne mulken pāravī ¹	1
fakīr lāgit ās ^u phērān vān ^a vān ¹	
myāni āh ^a dai āsi mā kah nōt ^u vān ¹	2
jāye ākis ās ¹ karān dv ^o y ^u kār	
ādāl tam ¹ sandi sāt ^y āsak ceshma sēr	3
jāya ākis vūcun ^a hānza ākh alīl	
mūhimma sāitin ās gōmmut sūy zālīl	4
mūhimma sāitin ās trāvān āh tavōsh	
mūhimma sāitin tāsna rūd ^a mut kahti hōsh	5
yōra zālā ās lāyān gāta sār	
tōra zālas āsus nā kyā khasān	6
dōpusa shāhan kārme sāitin bāj ^a vāt	
lāy zālā yādi Alla dilas rāt	7
lāyun zālā tōr ^a khūtas gāda hāt	
pād ¹ shāhas bōnt ¹ kun sūy āu hīt	8
gāda hātas bādāl dyūtanas mōhra dyār	
lāl ^a nigīn māl ^a mūht ^a y vūnta bār	9
rāt bārit pād ¹ shāhan dyūtus nād	
sūy chūkā myōn sherīk nā murād	10
mūhim kās ^u vun hēkamāti Pārvardigār	
tāp shūhul sārde garm nōu bahār	11
vāna yēy zan bānde mānzūr zās ^a nūy	
kāt ^a hēkamāt mūhim tāgi kās ^a nūy	12
āt ¹ andar cūy vustāda vānān zār	
jūmaḷa ālam bānde Āhmaḍ vūmedvār	13

I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom:

Disguised as a Faqir, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.¹

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?' "

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Aḥmad, is (on Him from whom proceedeth) all the universe."

¹ The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

II. TÖTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān ta^{ti} ās
 pādshāh tamⁱsüy chu nāv Bah^{ad}dūr Khān. tamⁱ ās
 kurmut bāg zanānan kyut tat ās nā vat gārzanās
 tat^y bāgas manz gau pāda fakīra nazar bāzau kar
 nazar kabardārau niy kabar āmis pādshāhas dopuk
 fakīra tāu bāgas manz bōzun pādshāhan hyütun
 sāit vazīr gai tat bāgas manz vucun a^{ti} fakīr

2. lache nāu chiy har va^{ti} bīnā ।
 bōz vuphā dāⁱrī ankā ॥
 hā fakīrō yōr kōr tākhu ।
 kati. kōchuk katye peṭa ākhu ॥

fakīr dapān

kurme sālā tuhund khyāu me kya ।
 bōz vupha dāⁱrī anka ॥

3. pādshahas bōnt^a kanⁱ pōsh^a tür atⁱ tal momut
 bulbula yeli yimau āmis fakīras khashim kur tilⁱ
 pyau fakīr patar vasit momut bulbul gau thud vutit
 pādshahas hōvun yi vir^d gau nērit phirit beye āu
 bulbul mōd beye fakīr gau beye zinda hyütun nērun
 yimchis karān zārā pār dapān chis

hā fakīra khismat kare^y ।
 dud^a harik khāsihō bare^y ॥
 khās^a pulāu macāma kyek nā ।
 bōz vupha dāⁱrī anka ॥

4. yus vir^d fakīras ās suy bāvun āmis pādshahas
 amⁱ pādshāhan bōu vazīras

II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter ; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, “ A Faqīr has come into the garden.” The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.¹

“ O Faqīr, how didst thou enter ?

Where dost thou belong ? whence art thou come ? ”

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten ? ”

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

“ O Faqīr, let me be thy servant !

Cups of the cream of milk will I fill for thee.

Special *pilaos* and dainties wilt thou not eat ? ”

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

¹ Literally a phoenix, a *rara avis*, the Arabic ‘*anqā*. In the original, the imperative “hark ye” is in the singular ; I have put it into the plural, as more consonant with English idiom.

kaṛ taṛ byat pādshaḥan vazīraṣ |
 sutⁱ mah^araṃ kurun atⁱ siṛaṣ ||
 gai sāḷaṣ shikāraṣ yeg ja |
 bōz vupha dāiri anka ||

tōt^u momut vucuk daṛ biyā bān |
 hā vaziro āsi he shubān ||
 zu amis manz thāv^utan sātha |
 bōz vupha dāiri anka ||

dop^u vazīraṣ pādshaḥaṃ yit^a kōl momut |
 phak chus yivān kabar kar chu gomut. ||
 chus na tah^arān vantaṣ saṣ kare kyā |
 bōz vupha dāiri anka ||

5. pādshāh karān zār^a pār vazīraṣ amⁱ bāpat bo
 vucehan tōta kyut āsihe shūbān am^y bōzus na
 vazīraṣ kyē dapān vustād amis ās dilas manz dagāi.
 vun^y t̄aū pād^ashāh amis tōtaṣ manz panun mud
 tunun trāvit tōtu vut thud chu phērān vazīraṣ kaṛ
 kōm t̄āv at pādshāh^a sandis modis manz yi^y ās amis
 dar dil.

pyau pitarun pādshaḥaṣ pānaṣ |
 bōr ludun vazīraṣ nā dānaṣ ||
 āsus dagāye zāgān dād kha |
 bōz vupha dāⁱri anka ||

6. tōt^u chu havāye asmān vazīr chu pādshaḥaṣ
 sandis maris manz vut thud.

khut guris khal^akan manz gau |
 dopu nak vazīr mūd gurⁱ pyete vasit pyau ||
 kabar dārau niy^e sāy kabara |
 bōz vupha dāⁱri anka ||

The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.

Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.

“O Vizier, how beautiful this must have been.

Put thou, I beseech thee, thy life into it for but a moment.”

Hark ye, loyalty is monstrous rare.

Said the Vizier :—

“My King, for long hath it been dead.

A stink cometh from it ; who knoweth when it died ?

Stay here I cannot ; Sir, what am I to do ? ”

Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.
“Fain would I see how beautiful the parrot was,” but the Vizier refused to listen to him.

And, further, my Master told me :—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed : he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,

That became laid upon the foolish Vizier.

Treachery was watching in him like a petitioner.

Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them :—

“The Vizier fell from his horse and is dead.”

That was the news that the newsman brought.

Hark ye, loyalty is monstrous rare.

7. ămⁱ vazīraṇ yelⁱ kar kōm t̄au pādshaha sandis
maris manz tuji^on atas kyet shamshēr at panānis
maris korun rēza at lashkara dopun nēⁱryu tīraṇ
dāz beye bāndūk bāz yus māⁱryu tōtā tamis bañyau
bakcāyish ămⁱ tōtan yelⁱ bōz t̄a t̄ul gau tas fakīras
nish yus tat bāgas manz ās tamⁱ doho.

hukum dyutanay tīraṇ dāzaṇ ।
kan tāivtau myānen nāzaṇ ॥
tōtā mārānas dyutanak photu va ।
bōz vupha dāⁱri anka ॥

8. yus asaⁱ ās pādshāh su chu tōtas manz fakīras
nisaṇ su tōtā kaⁱsī mōr na doho aki drāu yi pādshāh
sālas shikāras vōt jāye akis atⁱ vucum suna sanz
ming^o mar ămⁱ süy karuk lār aṇyik lashkarⁱ manz
dopunak ămⁱ pādshahan yas kanⁱ yi talau tas dimau
gardan.

9. dopān vustād ămⁱ ming^o mari tuj vuṭ pād-
shahasandi kala pyet tīnyen vuṭ t̄ajy lāris patā
yus su tōtā ās fakīr ās sāhibⁱ āga dopun amis tōtas
yas manz yi pādshāh ās dopunaṣ gatⁱ sa nēr az
labak panun mud yim che amis ming^o mari patā
lārān nakh^o rōzān chek n̄a.

10. dopān vustād atⁱ ās momut hāput pādshāh
t̄au amis hāpatas manz lāⁱryau yus yi pādshāh^osund
mud ās yi trāvun atⁱ.

shod bōzun tōtan lāⁱryau ।
kulⁱ dad^ori manz ho prāⁱryau ॥
mud lobun karⁱ tōs marhaba ।
bōz vupha dāⁱri anka ॥

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8: Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,¹ and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

¹ A few words are here missing in Sir Aurel Stein's text.

11. tōṭa pyau atⁱ patar yi t̃āu pādshāh panānis
 maris manz yus yi vazīr ās su chu hāpātas manz
 khut pād^ashāh asal yus ās su khut guris pyet dopun
 yiman lōkan māⁱryūn hāput lōy^ahas bāndūk phut^rhas
 zang anuk ratit pādshahas nish dopunās pādshahan
 tik^ar tam dagāy bo mār^ahat nā kya kare ha lōk
 dapanam hāput chus vazīr tye chi^v panun mud
 gālmūt vuma thāvat t̃a hāput vazīr boha se mārāt.

12. dapān vustād anuk zyūn zāluk hāput.

hat vāⁱnsi gau kam ya zhāday ।
 āu Bāh^adūr Kānas pyāday ॥
 kār Vahab Kāre Allāh Allāh ।
 bōz vuph dāⁱrⁱ anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.

O Wahb, the blacksmith,¹ cry "Allāh, Allāh!"

Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.

III. SAUDĀGARASŪNZ KAT

1. Saudāgar gau sōdahas ga^{ri} āsus zanāna sāy gaye mushtāk fakīras akis vāryahas kālas doh° aki āu saudāgar gar panun māl het pādshahas gay° kabar saudāgar vōt pādshāh drāu sālas rāt kyut vōt saudāgara sund chu atⁱ vud°nye pahar chu gomut rās hund yi saudāgar bāi vuṭ vōdye pyet h°eten bata trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān pata pata vātⁱ maidānas akis manz atⁱ ās fakīr nār°han zālīt karis amⁱ salām bata thōunas bōnt° kanⁱ dopunas k°e ami tul tōt° lāyun amis saudāgar bāye dop°nas tīr° kyāzi āyak dop°nas amⁱ phirit az āsum āmut panun kāvand tamⁱ gōm tēr k°e tam vuñy bata dop°nas amⁱ fakīran bo k°emāy na guda°ny dim anit amis saudāgarasund kal° ad° k°emai bat° pādshāh ās vuchān yi k°ēnta yimau doyau kata ka^{ri} ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt panun gar° khat hyūr pādshāh chu bun° kanⁱ amⁱ tōt amis saudāgaras kale vuṭ h°et rumāli k°et che pakān bro-bro pādshāh chu pata pata vāt amis fakīras nish tulun tōt° lāyun amis saudāgar bāy° dop°nas ta sap°zak na amis pananis kāvandasunz vuñy sap°dak° mēñy.

3. pādshāh drāu vōt panun gar° trāvun arām gāsh phul vuṭ krāk dopān che saudāgar vatau panun gar° suy mōr tūrau vāt atuy saudāgar bāi dapān che pādshahas kāvand āyām suy mōrham tūrau pādshahas che kabar yi saudāgar kam° mōr

III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqīr. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

tārān che pai saudāgar kāmⁱ mōr kāⁱsi chu na khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bayⁱ sāⁱri chu vuchān āya amisanz kulai yi che karān gat dapān che bot^o zālā pān āye hitan vut taneñy nāras manz pādshāh gōs kar^anas tap dapān chus pādshah yey tā ti kya? t^ey tā yi kya dopunas m^e trāu yil^a bo zālā pān dopunas nāgas akis p^et chai m^en dod^a bañye sāi vanē amyuk māⁱnye trāvun yile zōl amⁱ pān pananis kāvandas sāt gay^e khalās pag^a drāu pādshah vōt at nāgas p^et vuchin atⁱ zanāna amⁱ say zanāna chu dapān pādshah t^ey tā yi kya yey tā ti kya dop^unas amⁱ zanāna āthⁱ duh^v dapāi bo am^vuk javāb.

5. dapān vustād āth doh gai pat^a kun pādshahas pyau yād lāⁱdyau pādshah tat nāgas p^et vuchin sā zanāna dop^unas vanum tamⁱ kat^ehund māⁱni dopunas gat an tāvul beye nut anun tāvul tā nut dop^unas vasyat nāgas manz nut tūn phirit dop^unas beye anun tāvul kana ratit thāvus natis p^et kal^a dop^unas lāyus shamsēri hanz tund.

6. dapān lāⁱyinas samshēri hanz tund amⁱ sāt^a gatān pādshāh gāb hangat^a manga gāb.

7. dapān vustād yi che vātān bāgas akis manz atⁱ chu vuchān palang pāⁱrit atⁱ p^et pādshāh trāvun arām atⁱ āsa pāⁱriye yim^a vuy nyu tulit pādshāh tānuk akis jāye manz sapud bēdār vūchān

the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janatach jāy° atⁱ lāgimat^y nagma pādshāh chu mushtāk atⁱ tamāshas kun.

8. dapān gay° yima pa'riye pānas amis dituk kunz dop^uhas yet kutis thāu kulup vut at andar t̄au andar atⁱ vuchun gur zīn ka'rit koḍun nebar tap ka'rit nebar yeli korun chu vud^ñye tap ka'rit dop^uhas khas yemis guris khot^u amis guris yi chu vuchān satau zemīnau tāⁱlti navau asmānau p^yeti yi kēsā Kudā sāban pāḍa kurmut ti vuch pādshahan tat sāⁱth^y gau mushtāk gōs pāḍa Shētān dop^unas kya chuk vuchān dop^unas pādshahan yi keñ^ysa Kudā sāban pāḍa kur ti chus vuchān dop^unas Shētānan phirit amⁱ kutā hāvai bo yi chāy mēñy kunz yat kutis thāu kulup vut at andar t̄au pādshāh andar vuch^un atⁱ khar gandit dop^unas karun nebar khas amⁱ say yi keñ^ysa Kudā sāban pāḍa kur tamⁱ p^yeth kanⁱ vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barābar vatanāvun panun gar kut hyūr phirit vut vuchun atⁱ na khar pādshahas āu armān tamⁱ bāguk^u voh k^yeta pāⁱth^y vāt^o tut dapān gau atⁱ nāgas p^yeth dopun tamis zanāna m^ye vante yey tā ti kya t^yey tā yi kya dop^unas ami zanāna anun panun n^yechu beye an nut beye an shamshēr dop^unas vasyat nāgas manz vālun panun n^yechu pāvun pathar thāvus nātis p^yeth kale kanas kar^unas thap amⁱ pādshahan tuh jin shamshēr lāye amis n^yech^avis karis amⁱ zanāna thap at shamshērⁱ dop^unas yih gau ti ti gau yi t̄a gāk mushtāk bāgas beñye mēñy gaye mushtāk fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, “Unlock thou this room. Arise, and go within.” He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, “Mount this horse.” He mounted it, and, lo ! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan ; and Satan asked him saying, “What is it thou dost see ?” Quoth the King, “Whatever God, the Master, hath created, that do I see.” And Satan said to him in answer, “More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within.” The King went within and there saw he an ass tied. Said Satan to him, “Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created.” Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it ? They tell me that he went at once unto the spring and asked the woman, “Tell me, prithee, ‘If that, then why this ? If this, then why that ?’” And that woman said unto him, “Bring thou thine own son, and bring also a pitcher, and also bring thy sword.” Said she to him, “Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head.” So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, “This it is that is that ; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman.”

IV.—LĀLA MAL'KUN UNMUT G'AVUN

Dapān chu:—

Daye zār van^umai Kudāye bōz tam tātī ।

samsār bāzi gār ॥

1

hazratī Ādam guḍe lud^anam tātī ।

mal'kau kur hai taiyār ॥

phurtas Yib^alīs tatī kur^u nam tātī ।

samsār bāzi gār ॥

2

hazratī Nu chi vulādi Ādam tātī ।

phīrit gās kuphār ॥

ah tamī kur nayī sarīgau ālam tātī ।

samsār bāzi gār ॥

3

hazratī Īsā k'ē chu na kam tātī ।

Sāhib^asund tōt yār ॥

tun as^amānan p'eth tamī sabak dopu nam tātī ।

samsār bāzi gār ॥

4

hazratī Musāi trāvuy kaḍam tātī ।

Sāhib^asund kare dīdār ॥

Koh^e Tūra p'etha tamī kathe ka'ri nam tātī ।

samsār bāzi gār ॥

5

hazratī Ibrāhim k'ē chu na kam tātī ।

puṭalin kurun nakār ॥

tamī kur dīnī Mahamad mahkam tātī ।

samsār bāzi gār ॥

6

marit kab^ara yeli vāle nam tātī ।

pan^{en} bai kya yār ॥

tatī Lāla Mal'kas kya hāv^anam tātī ।

samsār bāzi gār ॥

7

IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, " I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muḥammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.

V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tat' chu
 sunar suy ās tatas bahan hatan hund zyut yühay
 ās garān vast pādshahas sanzi kōḍye kit' tot ās
 gabān sunar sanz zanāna h'et ak' doho dopus am'
 pādshāh kōḍ' sōzun gabe panun kāvand doho aki
 drāu sunar sunasanz vāj' h'et pādshāh sanzi kōḍ'i
 kit' am' pasand karus na dopⁿnas yat chi vad āu put
 phirit vōt panun gar' pyau bimār.

2. amis ās pādshāhasanzi kōḍ' hund ashik gomut
 pādshāh kōḍ'i ās gomut amis sunarsund ashik
 dod^mmāj' kun vanān pādshāh kūd:—

zargar nichuva pūr kumār ।

dēshit log^mmai dod^mmāj muthai amār ॥

dod^mmāj ches vanān phirit:—

mai kar kūḍye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā're kane dithai kūḍ' kane dā'li ।

ār mā lag^mham vu bā'li ॥

3. sunar chu bimār amis chu askun tap amis
 sunarsanz kulai che gātij amis tug bōzun amisund
 dōd dapān ches ta hech lāyin rīnz beye gar
 sunasand' rānz ze.

4. dapān vustād gar' am' sunasandi rānz ze drāu
 atas k'et hitan rānz lāyān che apā'r' ta yipā'r'
 lāyān kañyev' ta shastrev' vōt ot pādshāhasanzi
 dā'ri tal lāyin at' sunasand' rēnz ze pādshāhasanzi
 kōḍ' halamas manz ami hāvus āre phirit tad kan'
 āna beye trāvun dā'ri kan' āb beye trāvun pōshe
 gund beye trāvun kih beye tujen shast^ro salai

V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,

Or thou wilt be caught within the net of love.

Close thine ear, O daughter, to such words,

Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron: as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʻutun atⁱ dāⁱri haṇdis dāsas kash amⁱ sunar vuch
 āu phirit vōt panun gara dop^unas paneñye zaṇāna
 dop^unas kyaho karut amⁱ vununas phirit rēnz hai
 lāy^amas tim hai gās hal^a mas manz tōre hai haunam
 phirit tor kanⁱ āne beye hai trāunam dāⁱri kanⁱ āb
 beye traunam pōshe, gund beye trāunam kih beye
 dyutun shīt^aravi salaya sāⁱth dāsas pash dop^u nas
 amⁱ phirit tar kanⁱ hau hāunai āna kustāny āsmut
 chus vupar āb hau trāu nai āb dava kanⁱ gase
 atun pōshe gund trāunai bāgas manz salaya sāⁱth
 hāunai anun gase pahre vāv tat chiy polādev^y
 nʻāza tim gatan tatenⁱ kih trāunai ches vālān
 kangān^y.

5. dapān vustād drāu ye sunar shāman bāⁱgⁱ
 tāvat bāgas manz vuchun atⁱ palang kut atⁱ
 palangas p^reth shikasta sāⁱth p^reyes nindar āyes
 yi pādshāh kūḍ shānda ches karān khur khurachas
 karān shānd yi k^re hushār gās na yutāny gāsh
 lug phulenⁱ pādshāh kūḍ taj gar^a panun patkun gāu
 hushār sunar yivān chu yitⁱ panun gar^a vanān ches
 panen kulai k^raho karut yichus dapān phirit sanai
 k^rē āyem dopunas amⁱ zaṇāna talau yūrⁱ hund vula
 gau vuchus ami paneñye zaṇāna vuchus chandas
 vuchān atⁱ rēnz ze sunasandⁱ timai yim tamⁱ doho
 lāyānas hal^amas manz dop^unas sa chai āmut su
 chuk na gomut hushār vo beye yeli gatak kāl^achen
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan haṇdⁱ akis
 ās nas dyutmut sun kash dop^unas mōr thas amⁱ
 dop^unas phirit maⁱl māji che sa tuñye mut nāyid

Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gatak teli dimai davāhan amⁱ
 dyut^{nas} marbevāngan rateh^{na} beye nuna rate
 h^{na} dop^{nas} beye yeli tat palāngas p^{re}eth khasak
 teli yeyiy nindar yi dava rataṭ haṇ gandⁱ zyes ada
 p^{re}eyiy nindar shahij draṭ atⁱ yi sunar davā rat^a
 haṇ hitun sāt^h vōt at bāgas manz kut at palāngas
 p^{re}eth chu prārān tēr tāñy yi kuni yivān ches na
 hitanas yiny nindar atas chus dōd at chu karit tap
 dopun vuñy āyina yetana ha bo dāⁱdis davā shahij
 karaḥa nindar yūthuy at dāⁱdis tunun davā tithuy
 pyōs vālīñjⁱ v^e chu lalavān thuḍ vuthit.

7. dapān vustād āyiye pādshāh sanz kūḍ amis mut
 sāruiy dōd karun amis sāt^h yi karun gut p^{re}eyak
 nindar yutāñy gāsh lug pholenⁱ kuṭvāl chu vasān
 apā^r kanⁱ āgaye. vuchun atⁱ pādshāhasanz kūḍ
 beye sunar raṭⁱ amⁱ koṭvālan nīñy raṭit karin havāla
 trālin karik kād atⁱ ās pakān vatⁱ akha ami sūy
 dopuk yimau kādyau doyou tahaṣa dīzi krēk sunar
 aṭa p^{re}etha dābzik pādshahas kar pyau kuṅg^avārⁱ
 kabar cha loṭ taṭan^asa kⁱinna hot tatanas.

pādshahas kar pyau kuṅg^avār^ē |

pakān dil gōm tatⁱ tārē |

vir het vātun gōṭ sulli gār^ē |

natatas pādshāh tatⁱ mārē |

bōz sunarsanza zanāna drāye bāzar hitan tuḥe lazan
 krañj^o drāye hvet.

shen kād kāṇan su cho bāge rēmai |

satyamis atayo Bār Kodāyu hāy |

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."¹

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,

And as I went there, my heart became all full of anxiety.

Thou must come at dawn with money to pay the fine,

Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.

Now, O God, would I enter a seventh."

¹ She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg²ren yima² suche dop²nak
 kāvand chum bīmār at¹kyā dop ham pīrau fakīrau
 suche gatan bāg²ranye satan kādkhānen yi k²ēta
 dapun chu ti dap²zim yōra at²vunuy āra nēravun
 k²ē dap²zim na me gāte shak dop²nak beye mā
 chu kā¹d¹i yeti dop has yimau pat²ami pahara² ani
 mot¹ kuṭvālen ze kā¹d¹i tim che patkun vāt yiman
 nish dopun amis panānis kāvandās vony k²ita
 pā¹t¹i mokli yeti pādshāh kūḍ tag²e mokalāvāny yi
 pādshāh kūḍ dop²nas am¹ phirit ti yeli tag²eham
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāla panun poshāk tunun
 pādshāh kōḍ²e pādshāh kōḍ²e hund kuḍun tunun
 pānes k²rand diṭanas vutamak¹ drāye neḅar pādshāh
 kūḍ gaye panun gar kuṭvālen d²ut rapaṭ pādshahas
 dop²nas pādshāh kūḍ beye ās sunar bāgas manz
 timai kyā karim kād pādshāh drāu adālat p²eth
 anik yim rātik kūḍ¹ ze vuchuk yim bāt ze sunar
 sanzi kulaye gand¹ gul¹ ze pādshahas dop²nas
 pādshaham as¹kya ās¹ gamat¹ sālas tōre kyā āi ta
 vāt¹ yat ch²ānis sheḅaras manz gau tēr ada tās
 ch²ānis bāgas manz at¹ vuch palang khat¹ at¹ p²eth
 kur arām āre āu chōn kuṭvāl am¹ kya niy raṭit
 karin kād vut kuṭvāl dopun pādshahas pādshaham
 ch²ān kūḍ karṇam kasam vig²nya nāge p²etha dapān
 yus at¹ apuz kasam karehe su vutehena² tat¹ thud
 su ās tat¹ marān dop am¹ sunar sanzi zanāna² amis
 sunaras tag¹ye yi pādshāh kūḍ bachāviny dop²nas

8. And my Master said :—

SHE went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in ; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free ? Have you any plan for releasing her ?" Said he, "If I had any plan, would I now be in prison ?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife ! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the Vigiñāh Nāg.¹ People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess ?" Said he to her, "Please tell me how ?"

¹ Vigiñāh or Vigiñā is the name of the tutelary goddess of the Kāshmir forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vigiñāh Nāg is a Nāg, or spring, sacred to her.

hāvtam vat dopⁿnas ak trāu sārui poshāk kuṛan
 sūn krāu beye mat sūr lāg gosōny yeli ut vātⁿāvan
 amis pādshāh kūḍ^e chōn gate gatun amis pādshāh
 kūḍ^e gate karin⁷ tap dāmānas dopun gates ma
 ditta gude khārāt sa kya hāiⁱvi ada kasam chōnuy
 mokraṭit dapi yāhazⁱ vigñya nāge namis matⁱs siva
 kya karūm na kāsī dāmānas tap.

vigñya nāgas vatāyas srānas ।

kuv^a zāna matⁱma ludnam ra ॥

matⁱ tap lāyinam doili dāmānas ।

kuṭ^avāl gānas gud^aryau kya ॥

sāⁱri yār^a goi pānas pānas ।

kuṭ^avāl gānas gud^aryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ^avāl d^yutuk phahi
 sunarsandi bāt ze che garⁱ pananⁱ yi gau sunar
 bimār kurnas yāhoi āshkun tap yi ās sunarsanz
 zanāna gātij gudun moh^ara hathas akis rush yi
 gundun pananis kāvandās pāna lōgun saṇnyās amis
 pāraṇ gupālⁱ vātānāvun pādshāha sund gara dopun
 amis pādshahas yi cham bāy kākin⁷ yi chai te
 havāla mye chiy gatun bāyis nish su chum gōmus
 (sic) sōdahas yi chai myē gupālⁱ havāla yu tāny asⁱ
 yimōy yi chai pāk yi thāivzin panan^e kūḍis sāⁱth
 āye phirit panen gar^a k^yē kāla gau āu yi sunar
 beye gar^a punun.

11. dapān vustād lōgun sōdāgār amⁱ zanāna vātⁱ
 atⁱ pādshaha sandis sheharas manz lōg ami beye
 saṇyās kāvand thāvun dēras p⁷eth saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."¹

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

¹ "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund^anas dāvā dim guvālⁱ
divān achān dū dapān ches dim gupālⁱ.

prārān doh gau me bāl^{yē} |
sanyās āmut gupāl^{yē} ||

yi chus dapān pādshāh phīrit.

sanyās^a maulāk jande lolo |
kōtūna ak dimai danda lōlō ||

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō |
dand himai dukhtarē khās lōlō ||

12. dapān vustād moh^ara hatas gudun rush gundun
paneñye kūd^{yē} karān havāla sanyāsas.

tānṇaṇa tannana tanā nai |
yim kār che karān zanānai ||

niyanta karān havālē panānis kāvandas dop^anas tu
zān tā yi zān.

merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" :—

"Longing have I been for my girl as the days went by.
The mendicant has come for his dancing girl."

And the King replies to her :—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :—

"An ascetic I am without worldly ties, tol-lol-lay.
In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master :—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."¹

¹ i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār^ə bōzak nā ॥
- Z. 2. Sālas yihna polāu k'eknā ।
Yitam gah begā yār^ə bōzak nā ॥
3. Sat kuṭi larichim chānye lō larichim ।
Beh tam sātha yār^ə bōzak nā ॥
4. Puṭal khānas biyun biyun pānas ।
Kurnak parda yār^ə bōzak nā ॥
- Y. 5. Ati kya thāvut asī kōna hāvut ।
Z. Dop^unas chum Kūdā yār^ə bōzak na ॥
- Y. 6. Kūdā gau suy mane paneñye kās duy ।
Shōlan chu shamā yār^ə bōzak nā ॥
7. Kūdā chu kunuy jal^əva dit drāu nunnuy ।
Kanye manz chā mudā yār^ə bōzak nā ॥
8. Hazrat Yūsuf tul pat^ə lādēyes Zalikhā ॥
Z. Yūsuf talān Zalikhā lārān ।
Dop^unas yi pazyā yār^ə bōzak nā ॥
9. Nālas tap karit nyūn hā tā karit ।
Gai pēshe pādshāh yār^ə bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ¹

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) "To the feast wilt thou not come ? Dainty meats wilt thou not eat ?
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. "Seven rooms have I in the palace ; in my longing for thee have I prepared them.
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol-house
Covereth (each idol) with a veil.² Wilt thou not hear, O beloved ?
5. (Yūsuf) "On what hast thou put a veil ? What hast thou displayed to us ? "
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved ? "
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.³
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. "There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.
Yūsuf fleeing, Zulaikhā pursuing.
Cried she, "Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck. She made an accusation against him.
They went before the King. Wilt thou not hear, O beloved ?

¹ Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

³ *Dōya* duality, is a technical term of Kāshmīrī Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Miṣar ās pādshāh amis ās zid Hazretⁱ
Yūsūf^ḥ sund.

Yūsūf kād khān kahchus na bōzān |
Mukli az Kūdā yār^ḥ bōzak nā |

11. Yeli Yūsūf lug kād atⁱ ās prāñy kād timau
dyūt kāb akis kurun tāⁱbīr timāⁱri pādshāh mōd
pādshahan beyis kurun tāⁱbīr ṭa sapadaḥ pādshāh
sund pēshkār maṭⁱ hasa pāⁱvzi yād.

Kāⁱdyan kāv dyūt tāⁱbīr drāk myūt |
Moklai parda yār^ḥ bōzak nā |

12. Pādshāh Azīza Miṣar, dēshān kāb.

Azīza Miṣar kāb^ḥnish ābtar gau bedār |
Vut shōra ga yār^ḥ bōzak nā |

13. Kam^ḥūk vut shōragā ?

Malan bāban pīran fakīran |
Banina hakīma yār^ḥ bōzak nā |

14. Kam^ḥūk hakīm atⁱ kābus yus mānye tārihe
yus amⁱ Azīza Miṣren kāb ās dyūtmūt dop^ḥnas
gulāman kābuk tāⁱbīr zāne Hāzret Yūsūf.

Kābuk tāⁱbīr Yūsufas chu vāphīr |
Dāden chiy davā yār^ḥ bōzak nā |

15. Unuk Hazret Yūsūf dop^ḥnas pādshahan me
dyūt kāb atⁱ vanum tāⁱbīr dop^ḥnas Yūsufan kya
dyūṭhut dop^ḥnas pādshahan ak dyūṭhum huk^ḥ nāg

10. Aziz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true¹ for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ē Misr saw a dream.

Azīz-ē Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ē Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.

Verily, he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

¹ Literally, "sweet."

sat yivān bart^{en} nāgan satan ch^{av}avān beye dyūtkum
 kām sat hil vuchun pukhtan satan helen ning^{al}lān
 beye vuchun lāgar gāu sat yivān mast satan gāvun
 ning^{al}lān amⁱ kuy vanum tāⁱbīr dop^unas Yusūfan
 drāg vuthi.

16. Dapān vustād Yusūfan moklau tāⁱbīr vanit
 pādshahas gāu asar lajis boche dop^unak dīyūm bata
 amⁱ vaktā pādshah k^{av}avān ās nā amⁱ asr^a sāⁱth
 dop^unak jal a^{ny}ūm dapān gai tā anuk bata yi kyōn
 dop^unak bey a^{ny}ūm a^{ny}e has dēga vok^avit anhas
 tā kyōn taslikā ās nā dapān atⁱ bo che sāⁱthi gau
 marit dapān pagā di^s vazirau vurdī pagā vas^u sāⁱrē
 idgāh yas host namⁱ pāz behe nyeche suy sapadⁱ
 pādshāh dapān votⁱ idgāh āu host nam^uau Yusūfas
 pāz āu b^uthus n^eche banāu Yūsūf pādshāh.

Yalā vai hāvun host^u mänge nāvun ।
 Yūsūf pādshāh yār^a bōzak nā ॥

17. Tāⁱrīf-i Yūsūf par Wahab Kāra khūb ।
 Ga^s parān lā illāh yār^a bōzak nā ॥

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf. Ever as thou goest recite the creed. Wilt thou not hear, O beloved?

VII. NAYE HANZ KAT

1. Bana yas dōd tas chu pāṇas tīnanān ।
Naye hund dōd nay che pānai tī vanān ।
2. Nai che dapān Bār Sāhib chi kunuy ।
Diya ta takh'e nishi pānai chī b'ūnuy ॥
3. Nāi che dapān Bār Sāhib mun^a zāt ।
Pāne suy kun chi mushtāk dokht^arāt ॥
4. Hamud gabyu tas Khudāyas kun parān ।
Pād^a kurun tōt Muhammad mēz^amān ॥
5. Bār Sāhiban sāⁱth dit^anas sāmān ।
Tōr yār chas sāⁱth sāⁱth shōbān ॥
6. Nūr^a tamⁱsandi pāda kurun Ādam ।
Ād^amas sāⁱth pāda kurun īdam ॥
7. Nai che dapān lodun Ādam bē navā ।
Ās mashīyat lāⁱrⁱ tala drāyas Havā ॥
8. Nai che dapān kya zabar ās suy sāth ।
Yamⁱ sāthai pād^a kaṛun zur yāt ॥
9. Nai che dapān hāl myō nuy bōz tuy ।
Dāⁱd^a ladaī ch'ūta sāta rōzⁱ tuy ॥
10. Nai che dapān pat vanan āsus pin hām ।
Shāk^a burgau sāⁱthⁱ āsus shōbān ॥
11. Nai che dapān thud me āsum bāla pān ।
Sune kaṇanuy grāye dūran ches divān ॥
12. Gai ma gum^arā yiy ta tamⁱ kuy gōm badal ।
Pyōmⁱ guṭⁱlā lāⁱni tūr vātīt azal ॥

VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.

The reed-flute herself is telling the reed-flute's woe.

2. Quoth the reed-flute, "The Almighty is one and only one.
God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;
(As He alone is free from imperfection) only towards Himself
can he yearn day and night.
4. "Ever go ye giving forth praise to that God,
In that He created Muhammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.
Four friends¹ are illustrious as his companions.
6. "By His glory He created Adam,
And with Adam was created this world."²
7. Quoth the reed-flute, "Adam was sent forth into the world
all alone,
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.
A woodcutter chanced upon me, a doom, a thief of my
destiny."

¹ Muhammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

² The word *yidam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।
Naz^{ri} tamⁱ sanzi sāth sapa^{num} tok^a sūr ॥
14. Nai che dapān takhⁱ hut mak chum^a divān ।
Phal^a b^{ūn} b^{ūn} chale māzas chum tulān ॥
15. Mad^a me āsum had^a pāṇas ches karān ।
Bāl^a pāṇas vāle nai kāt^a chum karān ॥
16. Gay^o zhudā sai zhudāi chai vanān ।
Ās vadān al vida ās suy karān ॥
17. Tatⁱ vālit vatⁱ vatⁱ tam chum divān ।
Vāle vunuy turke ch^āṇas chum^u kaṇān ॥
18. Nai che dapān lā^{ri} phī^r phī^r chum vuchān ।
Dūri rōzⁱ rōz tō^{ri} dab sak chum divān ॥
19. Nai che dapān li^{ri} sāth yeli gāj^{nas} ।
Atar peyem yeli char kas khāj^{nas} ॥
20. Dalīl :—
Yeli charkas kaṭ^a amis turke ch^āṇas nishī amis
p^{revān} panen ham nishīn yād yim^{nuy} kun che
vanān k^ēta ta kya vane.
Nai che dapān ham nishīn mēn^y rōdⁱ kat^e ।
Van^y bo dim^a hak tūri mā rōdⁱ ad vat^e ॥
21. Ham nishīnan sīr panunuy bāva ha ।
Sīn^a mut^arit dōd panunuy hāv^a ha ॥
22. Nai che dapān kya ban^{ām} kūt ches rivān ।
Dā^{de} panane nāl^a pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe,
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the limit (of beauty),
And how much humiliation doth he cast upon my fair young form!"
16. Far from the forest was she sundered, and of that sundering she tells.
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearieeth me with the long, long road.
And when he is come down, he selleth me to a carpenter."¹
18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me.
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, "When he melted my flesh with a saw,
When he set me on his lathe, 'twas as though a wood-worm had attacked me."
20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say?
Quoth the reed-flute, "Where stayed my friends and companions?
Messages would I send them. Would that I knew if they stayed half way.
21. "I would tell my secret to my friends and neighbours,
I would open my bosom, and display my grief."
22. Quoth the reed-flute, "What hath befallen me! How much do I lament!
In my woe, I pour forth cries and calls for help."

¹ A *türka-chün* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālā dim^a ha mār^akan ।
 Banāṇa rust^anau kah ti rōzān marda zan ॥
24. Dapān vustād kya vanahe yiman ham nishīnan
 yiman vanahe yiy:—
 Naram kar kar barām pānas chum karān ।
 Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tāⁱri nam ।
 Khām pāsān zī^tī atā kātⁱ dāⁱri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kanana
 vuchus p^rivān panun ṇayis tān^y yād atⁱ ṇayis tānas
 kun che vanān k^vēṣa kya vane:—
 Nai che dapān ṇayis tānuk chum tamā ।
 Gar ze panane tān^y jāṃ arzo samā ॥
27. Nai che dapān ṇayis tān myān kyah chu jān ।
 Zāne kyah tat māne bōzit gāⁱri zān ॥
28. Nai che dapān ṇayis tān myān kyah zabar ।
 Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān ṇayis tān nach yas che zān ।
 Zāṇa suyyus āsⁱ vot^umut Lā Makān ॥
30. Nai che dapān kyah che vun^ymut masnavī ।
 Zāne suyyas āsⁱ p^rimaṣ ashka chī ॥
31. Nai che dapān mudur mas kā^tya ch^yavān ।
 Sudar balai nāye Subhān chiy vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith :—

What would she have said to her friends and companions ?
To them verily would she have said this :—

"He planed me and he made me smooth, and with an auger bored he my body.

Prithee, behold me well. How much of my flesh is dropping from me !

25. "Shall I not weep ? Holes hath he made all o'er my body.

For a petty farthing how often hath he stretched his arms upon me."

26. Moreover my Master saith :—

When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say ?

Quoth the reed-flute, "Yearning have I for my canebrake, For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake !

Can one who knoweth it not, understand its meaning, if he hear thereof ? "

28. Quoth the reed-flute, "How excellent is my canebrake !

Can an ignorant man understand its meaning, if he hear thereof ? "

29. Quoth the reed-flute, "He only will have knowledge of my canebrake

Who hath arrived at the true knowledge of God the Omnipresent."

30. Quoth the reed-flute, "What hath been said in these verses ?

Only he will understand on whom hath fallen a particle of love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,

But only on Sōdarbal doth Subhān sing the tale of the reed-flute."

VIII. PĀDŠĀH SŪNĶ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho atⁱ zūn^a dabi p^reth atⁱ ās p^reth kani āl janavāran hund yim āsⁱ prat doho yihās bōlbāsh bōzān yim āsⁱ pādshah^a sand setā khush gatān doho aki ās na bōlbāsh kyē gatān dop amⁱ pādshāh bāye pādshahas az kōne che gatān bōlbāsh dapān vuchuk atⁱ ālis atⁱ manz bache ze momut^y vālik bun setā p^rur yiman pādshahas sandyan don bāsan anik vazīr gātily gātily. dophak noman vuch tuy kya chu gomut vuch hak yiman rot^amut kund hatis dānā vazīran akⁱ dop^a nak yi che yiman panen^y māj momut^a amⁱ naran kurmut^a b^yek vurudz amⁱ chu nak dyutmut āmpa kane dyut^amut kund āmi chi yim momut^y pādshāh vanān pādshāh bāye buy marai tā karⁱzana kunⁱ pādshāh bai vanān pādshahas buy marai tā karⁱzana kunⁱ kur yimau driy kasm pāne vāny yi kyā ze kuruk driy kasm dopuk asⁱ che gabar ze timan kya ka^rē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kunⁱ karān chu na ti kyā zi pāne vān^y āsuk doyou bātau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham n^yetar gate karun vārya kāl bōzān chuk na kur has zōr vazīrau kurun n^yetar.

3. yim pādshāh zāde ze ās timⁱ ās padān sabak doh akⁱ kar yimau pāne vāny bār^anyau doyou muslahat māji gatau salām h^yet bar^ak trām^y lālau nigīnau gai h^yet salāmi māje trām^y rut^anak vuchuna

VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If *I* die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che
doha doha ithai pāthin karān doha aki gau amis
pādshāh bāye khātir yiman vura n'ech^a vin hund
yiman dopun tuh thāⁱvyu ma sāⁱthⁱ salā yimau
dop^uhas ta chak mōj asⁱ chi gabar ta ta asⁱ vātⁱ na
gai pānaṣ sabakas āu pādshāh panun mah^alakḥān
pādshah bāye trop^unas kut dop^unas bar kyāⁱzⁱ kurut
band yi ches dapān pādshāh bai bu chasa ch^yān^y
kulai k^yin na ch^yāñyen nech^avin hunz pādshāh chus
dapān ti kya gau dop^unas tim ām lekan gud^a dim
ti hanza vālinje ze ada mut^arai bar.

4. dyutun hukum vazīraṇ tim āsⁱ sabak parān
tāt^ahāl dop^unak māre vāt^alan karūk havāla timai
mārenak dapān vōt vazīr yiman pādshāhzādan
nishan setā gōs yin sāf dop^unak vasyu bun tāt^ahāl^a
dop^unak ta^yu yemi shah^ara tim^y ta^y vazīraṇ kar
kōm dopun māre vāt^alan māⁱryūk hōni ze karik
yiman vālinje ze lazak tāⁱkis gai h^yet pādshāh bai
dop^uhas aṇyai noma pādshāh zādan hanza vālinje
ze thāu darvāza ta rat thāvnak darvāza rachen
yima vālinje ze dop^uhas yim^a chai pādshāh zādan
don hanza byūt atⁱ pādshāhī karna.

5. yim bāi bāraṇ ze vātⁱ biyaṣ pādshahaṣ akis
nish dop^unak pādshahan tuh chu sh^ahzāda me yivān
bōz^ane tuh vaṇⁱ tōy tuh k^yeta pāⁱt^y chu yōr lagⁱmatⁱ
kya sabab chu yimau dop^uhas yi panun gud^arun
dop^unak bihu m^yenish nōk^arī dapān bēth^y hazūri
naukar amis ās pādshahaṣ prān^y gulām ze yim z^yi
ti gai tōr tun zanen karin zima rāṣaṣ tōr paḥar

to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

gud nyukuy pahar chu lagān amis pādshāh zādas
z^yithis hihis dapān pād^ashaha sandyau doyou bātau
trāvuk arām.

6. dapān gulām chu vud^anye nazar ches pādshaha
sandin don bāsen kun yim^a vuy syud log vasani
shahmār tāl^a va kane. gulām chu vuchān yeli yi
shahmār log vātane amis pādshāh bāye handis
badanas n^{yē}zik āu lārān gulām lāyin shamshēr amis
shah mārās hani hani karinas tukra tunun palangas
thal shamshērⁱ handis t^{yē}gas vulun phamb log amis
pādshāh bāye handis badanas vutherani dopun amis
āsⁱ shahmār^a sund zehar lād^{yō}mut ami mōjūb ās yi
vutherān pādshāh gau bēdār vuchun gulām āmut
nēzik shamshēr h^{yē}t nañyi amⁱsund pahar muk^alyau
āu duyamis gulāmasund pahar āu n^{yē}zik dop^anas
pādshahan ai gulām yus akha āgas p^{yē}th bēvophāi
kaⁱre tas kya vātⁱ karun yi vuthus gulām phirit
pādshahan tas gati kale tatun beye basta vālāñy.
pādshaham bo vanāi dalila ta thāv tam tat kan.

7. dop^a nas gulāman su ās pādshaha ak suy gau
doha aki sālās shikāras kunuy zun sāt^h āsus pāz
vōt jāya akis lajis trās banān ches na kuni vuchun
jāye akis āb^a sreha hyu atⁱ dyutun barsha sāt^h
dob^ahana kurun bag^ala manza pyāla lodun at pyālas
āb h^{yū}tun chun ās pāz tununas trāⁱvit beye borun
yi āb^a pyāla h^{yū}tun ch^{yū}n ās beye yi pāz tununas
trāⁱvit doye latⁱ tununas trāⁱvit pādshahas khut
zahar treyimi latⁱ burun dachⁱna atha chu at pyālas
tap kaⁱrit khāvur atha thāvun nebar yūthuy h^{yū}tun
chun t^{yū}thuy āu pāz tununas trāⁱvit dithas amⁱ tap

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, “ For,” said he to himself, “ haply some of the python’s poison may have touched her.” This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, “ O guard, what should be done to the man who is traitor to his lord ? ” Replied the guard, “ Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear.”

7. Said the guardsman :—

“ Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahan rutun latan thal hitanas paka ze kar'ias
 tāt yi yeli mōrun pat^a p'ūrus atāt^v vuny trēsh
 chayen na gau vuchⁱ ne at ābas āsi na kuna āgur
 pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah
 mārā ak shungit amⁱ suy nērān ās^u kanⁱ lāl yi āb
 ās zahar yi chus vanān amis pādshahas har ga kyēy
 su pādshāh sa trēsh ch'aye h'ye su marih'ye vun'ai
 sargēh kari h'ye su pādshāh tas pāzus mā mārīhe
 pādshaham sāy che dalīl sargi gatē kariñy.

8. muk^alyau amisund pahar t'ye āu treyimi sund
 pahar ze gai pānas b'ēthⁱ pādshāh chu bēdār dapān
 chu amis treyimis pah'ra vālis dapān chus ai gulām
 yus akha āgas p'ēth dagāi ka'ri tas kya vāt^o karun
 dop^unas phirit amⁱ gulāman su gatē pādshaham sang
 sār karun pādshaham sargi gate kariñy bu vanāi
 dalīla tā thāvum pādshaham kan.

9. dapān chus su ās sōdāgār^a ak su sōdāgar ās
 setā bakhtāvār tamⁱ süy pyau muh'im tamⁱ süy
 ās hūn byāk sōdāgāra ās dop^unas yi hūn mā
 kan^ahan dop^unas kanan dop^unas karus mul kurānas
 mul rupia hat nyū sōdāgāran yi hūn drāu sōdā h'et
 vōt jāye akis lajis rāt rāt^ali p'ēz tūr nyū has yi
 māl hūn chu vuchān amⁱ kurⁱ nā k'ē ti sadau phul
 ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni
 dapān chu yat kya gōm āu yi hūn amⁱ kar nas tap
 pushākas chus lamān hūn drāu bro-bro pata-pata
 chus sōdāgar vāte nō vun maidānas akis manz
 vuchun atⁱ tūrau thāu mut amⁱ sund māl parze āu
 vun anun panun māl yi āsus tā ti beye ās yimau
 tūrau beyen sōdāgāran hund nyumut titi anun
 vāt^anāvun panānas dēras gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tāmis saudāgāras tōg^una āmis hūnis mul karun
tāmis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād āmis hūnis kurun mul rupias
pānz hat lichin chit yi hāy tin^uan āmis hūnis nāl
dop^unas tā gat pananis kāvandas nishin yi chit
h^uet gau hūn vōt nazdik āmis sōdāgāras sōdāgaran
vuch parze nā vun yi hūn dopun panenen bāten
dop^unak hūn āu phīrit āmⁱ kūrⁱ k^uā tāny tahsīr ami
tunuk kaⁱrit balki chus chālāna nāl sōdāgār gau
phikri dopun vun kya kare rupia hat gōm kharj
koḍun bāndūk lāy^unas tā mārūn yeli mārūn tā ada
ph^urus gōs nazdik bo vuch^u ha āmis kya kākad
chu nālⁱ yohāy kurānas nālā mut^urun tā vuchun
atⁱ lyūkhmut rupias pānz hat ad^u ph^urus setā
pādshaham sāy che dalīl sargī gāse karin^u harga
hāy su sōdāgār guḍen^ui vuch^uhe āmis hūnis kyah
chu nāl su hūn ma mārihe gau āmisund paḥar.

11. āu tūrimis gulāmaṣanz dalīl tūrimis gulāmaṣ
vanān pādshah ai gulām yūs akha āgās p^ueth bē
vuphāi kaⁱri tas kya vātⁱ karun dop^unas gulāman
pādshaham tas gāsi sar tatun shehera manza dūr
kaḍun pādshaham bu vanai dalīla tā tāvum kan
dopān chus gulām su ās pādshaha ak āmis suy ās
nechiv zā timānai moye panenⁱ mōj pādshahan kar
vurudz zanāna sa gaye pādshāh zāḍan don vur^umōj
pādshāh zāḍa zā āsⁱ sabakas tōra āy āmis vura mājⁱ
niyak salām lālau nigīnau trām thāvuk āmis bōnt^u
kanⁱ yim gai beye sabakas doha doha che karān
pādshāh bāye daj panen^u rāy kya dajis bo karaha
yiman pādshāh zāḍan sāⁱth guna doha aki vunun
yiman pādshāhzāḍan don me sāⁱth kaⁱru guna

mèrchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with

yimau duphas t̃a chak s̃āñ' mōj t̃'eta asi vāt' na
 pādshāh zāda gai sabakas pādshāh āu darbār
 murkhas k̃a'rit vōt mahala k̃ān pādshāh bāya
 trup'nas darvāza darvāza ches na thāvān dop'nas
 yi kyāzi vut̃us pādshah bāy dop'nas bu chasa
 ch'ān' kulai kina chān'en nechevin hañz dopunas
 pādshahan ti kya gau dop'nas tim ām l'ekan
 pādshāh chus dapān vun' kya chu salā pādshāh
 bāy ches dapān me gase t̃a hañza vāliñja z̃a tim̃a
 kh'ema bo ada kya thāvai darvāza pādshahan
 dyut hukm vazīras dop'nas yim shahzāda z̃a dik
 marāvāt'lan at' yiman karān vāliñja z̃a gau vazīr
 vōt t̃āt'hāl yet' yim shahzāda z̃a ās yiman kun
 karān nazar setā gās yim pādshah zāda z̃a khush
 dilas pyōs insāf dop'nak t̃al'u yami shah'ra
 dūr t̃al'.

12. dapān vustād mārevātalan dyut hukam
 vazīran mār'ūk hūn z̃a marāvāt'lau mā'r' hūn z̃a
 ka'rik yiman vāliñja z̃a lazak t̃akis manz gai h'et
 pādshāh bāye thāu darvāza pādshah chu karān
 pādshāhi tat'.

13. shahzāda z̃a āy talān biyis pādshahas nish
 pādshahan r̃a't' yim gulām guḍeñyuk pahar āu amis
 baḍis hihis shahzādas chu shāmā dazān pād'shāha
 sand' z̃a bāt che palangas p'eth arāmas yimaniy
 s'ud vasān chu shahmār yi gulām chu kaḍān
 shamshēr amis shahmāras chu karān tukra ami
 pata chu shamshēr' hañdis t̃ēgas valān pamb amis
 pādshah bāye hañdis badanas ās vutherān yi zahar
 amis shahmāra sund dopun amis mā āsim shahmāra
 sund zahar ās vutharān' t̃a pādshah gau bēdār

me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said:—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām mārāni pādshāḥam say che
 dalīl harḡāk^ṽēy su pād^ṽshāh sar^ṽ kaⁱrihe panen^ṽen
 nechevin p^ṽeth mā diyehe hukm mār^ṽvātalan tuh^ṽ
 mār^ṽūk ada gai tim hūṇa za mārā pādshāḥam agar
 bāvar karak na su pād^ṽshāh ās sōnuy mōr yi
 pādshāh gāk ṭa yi kya che shamshēr atⁱ kya chiy
 palangas thal shāhmār gan^ṽi kaⁱrit.

14. setā gāk pādshah khush ak bōy thāvun vazīr
 byāk boy banāvun pādshah.

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

IX. GRĒST BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grēst bāy ās tajmaṭ kami
bāpat kārāran mukaṭ daman āsus kurmut zulm ami
bāpat che tajmaṭ vāṭ vanas akis manz otuy vāṭus
māch tulaṛ amis āyi zabān dapān che amis grēsta
bāye ṭa kyāzi chak tajmaṭ dop^unas grēst⁺ bāye
m^e chu gaṃut zulm ami dop^unas phērit māch
tulaṛi m^e ti chu gaṃut zulm bo ches vadān ṭa
thāutam kan vanān māch tulaṛ grēst bāye kun.

yi tai vesī paran p^rimōs karōs zār⁺pār ।
budai che sai māch tulaṛ vanuk jāṇavār ॥

2. koh⁺ kohāy yūra ānyām āsus ayāl bār ।
balai p^riyen hāpat gānas vanān tāny nam lār ॥

3. pōt^ren tasānden ālⁿnāsh kurun sāhībō āyna ār ।
budai che sai māch tulaṛ vanuk jān⁺vār ॥

4. dapān amis grēsta bāye yi māch tulaṛ dop^unas
yi hāl kur nam vanaṭ manza hāpatan vun^r tajēs
vabās grēsta garas dap^rām kare rahat vuch ṭa vuny
kya kairim yi grost thāu ṭa kan bu kya vanai.

thanyā matit kuṭha thāunam mōteny chem
bāndⁱhāl ।

bāgenⁱ āyas grēst garas sāi m^e gayem gāl ॥

5. drātis sāⁱtin kash⁺ yeli tētⁱnam kāⁱtya kātis
mār ।

budai che sai māch tulaṛ vanuk jāṇavār ॥

IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, " Why hast thou fled ? " And she replied that tyranny had been shown to her. Then answered her the honey-bee, " I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, " Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, ' I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ? "

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu
che dapān amis grēst⁺ bāye chiyai kyē gamut tati
van vanān che vo vanān grēst⁺ bāy dapān ches bōz
m'e kya zulm chu gamut.

azaḷ chāvun chu samsāras chetal vaṣaṇⁱ jāi ।
budai chesai grēst⁺ bāy yōr nai rōzaṇⁱ āy ॥

7. sōnta yeli mut⁺sāⁱthⁱ grēst⁺en dīlāsa dina hai āy ।
mudr⁺au kathau yerā barak zālas valena āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।
budai chesai grēst⁺ bāy yōr nai rōzaṇⁱ āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।
sumbrit sāⁱrit kalas kaⁱrim hata budⁱ khāris drāy ॥

10. chakla chakla mukadam ta paṭ⁺vārⁱ tōḷani tim
hai āy ।
budai chesai grēst⁺ bāy yōr nai rōzaṇⁱ āy ॥

11. āziz ta miskīn kī t'a visyāi halam dār dār āy ।
halam dit⁺mak mebar bari suy chu muklan pāy ॥

12. kalama sāⁱtin savāb likhan yit⁺nai lagik grāy ।
budai chesai grēst⁺ bāy yōr nai rōzaṇⁱ āy ॥

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwars*¹ in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

¹ A *kharwār* weighs about a hundredweight and a half.

X. RĀJA VIKARMĀJITEṆY KAT

1. dapān vustād mahñyiu tōr āsⁱ pakān vatⁱ āk
 broho maidān atⁱ maidānas yeli h^yūtuk pakun lagⁱ
 vaneni pānevāñy talau van^{tō} dalila yim maidān
 karōn^y pata kanⁱ āk byāk shahta amis dopuk ta
 vanta dalila yi maidān muk^alāva hun amⁱ dop^unak
 phērit boh^asa vanemo^v dalil dalil hasa vanemau
 kathe pānt^s pānten kathen gate nam dinⁱ rupias
 pānt^s hat yimau dop^u has phērit tōr hat dimoi tōr
 zanⁱ pānt^vūm hat gai panenuy vanse kathe pānt^s
 dop^unak.

dyār hase chu saf^aras !

yār hase chu na ās^anas »

āshⁱnāv hasa chu ās^anas !

gaye tre kathe beye ze kathe hasa ch^yau

sa zanāna ch^yauvna paneñy !

yesa na āsi pānes sāⁱth »

beye hasa

yus rātas bēdār rōzi !

suy hasa zaⁱni rāje Vikarmājiteñy kūr »

vañye nak yima kathe pānt^s yim chus dapān van
 sa dalil yi chuk dapān me hasa vañye mōv kathe
 pānt^s mil^vuk laḍāi yim chus dapān rupias tōr hat
 n^yit dalil k^ye vañyit na maⁱdān chu vuñye pakenai
 amis lāyuk yimau tōrau zaⁱnyau amⁱ dop^u nak pakyu
 sa yeti kis pādshahas nish yisu dapi ti karau.

X. THE TALE OF RĀJĀ VIKRAMĀDITYA¹

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,² but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

¹ The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

² The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vātⁱ pādshahas nish d̄ut pheryād
 torau za'nyau dop^uhas pādshaham yim shakhtan
 khvaiy asi rupias t̄or hat dopun vanemō^u kathe
 pānt pādshahan dop amis shakhtas van^{sa} kya
 vunthak yi votus phērit pādshaham bo vanai kathe
 pānt rupias pānt hat gate nam din^y ada vanai bo
 kathe pānt pādshahan ka^ry rupias pānt hat dithin
 amis shakhtas yim ka^rin yim band pāne ka^rin
 kāma amⁱ pādshahan pādshāhīhund poshāk trāvun
 gadoi yiye hund poshāk pōrun beye gandin lāl^{sa}sat
 gandin mat^e drāu yima kathe pānt sar karⁿⁱ.

3. dapān vustād gudeñy drāu beñye handis
 shah^{ras} kun gur chus khasun vōtⁱ yeli n^{azik} at
 beñye handis shah^{ras} lazun shech^y amis beñye me
 kyā chu p^{umut} mohim bo kya yimaha tōrⁱ ami
 lazanās beñye phut phērit shech^y me kya rōzan
 pāma vār^{vis} manz phut phērit laz^{nas} beye shech^y
 me yeli nā bani tōrⁱ yūn tōt^{yi} gat^{em} ladun naptas
 kvē^{tā} lade hamai tat gate gand karun p^{etha}
 gat^{es} mohar kareñy paneñy ami kar beñye kāma
 lodun paneñye kyenzi bata hana yā t^uut yā shūt
 p^{etha} kar^{nas} paneñy mohar korun revānā amis
 bāyis tamⁱ yeli vuch beñye hanz mohar rotun atⁱ
 thāvun dābāvit.

4. drāu yārisanzi vatⁱ yeli vōt n^{azik} sōzun amis
 mahñyu yār hasa āy pādshāhī chesna so hasa chi
 mohim zad yāran yeli bōz drāu vōt amis yāras nish
 dapān chus hā yāra katⁱ gōham yōr pā^{da} pakān
 chi dunuvai. amis ās miskīnī hund poshāk nāl^y
 dapān chus yār yi kal^{ti} shāhī ditta m^e yi myōn

2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tūnthā t̃a yi āsːnā bōzːnā yi chu ʔmis
 miskīnī hund poshāk yi ās bōzːnā kalːti shāhī kami
 mukhā mahabat s̃āth gau vāṭṭi yārasund gara
 yāraṇ kūrːnas ziāfat lāyːka pādshāh sapːñyes
 ottāñy za katha sar.

5. drāu vuñy zanāna haṇdis shahːras kun vōt
 at sheharas and kun atṭi ās buḍ zanāna byūṭ
 ʔmisandi gaʾri dopun ʔmis buje zanāna ditam drōt
 bu ana yamis guris khʾut gāsa drāu gāsa anani
 vuchun atṭi gāsa maidāna aṭʾ chu lōnān yi ās rakh
 pādshahasunz ās lādān taḥaḷʾ nyūk raṭit pananis
 mējeras nish koruk kād rāt āye ʔmis chu gatān
 pāḍa zanāna ak ʔmis mējeras ziāfat hʾet yi chu
 bihit palangas pʾeth ziāfat thāṇnas bōntː kanṭi aṭṭi
 vatṭi khyeni donː vai hana hːrēyek yi dyutuk ʔmis
 kāḍis kurhas ālau hatō kāḍyau yi khyau s̃āñy
 t̃ethan kāḍ rut khyān aṭṭi chu panani jāye behit
 yimau doyau kar tamis kuri at palangas phut tar
 kuruk ālau ʔmis kāḍis t̃a vuch t̃a yat palangas
 phut tar t̃ima tagi ʔmṭi dopːnak phīrit āñy tagimna
 hamsai chʾum chʾān dophas vula vōt ot ʔmis
 zanāna parza ñau panun khāvand ʔmṭi ās parza ñau
 muṭ brōnt yeli yi battaḥan diṭː has yi zanāna che
 dapān ʔmis mējeras vuñy kya karau yi chu myōn
 khāvand yi gate mārūn rātas rāt hukm dʾūtun
 māravātːlan dopːnak niyūn yi kāḍ gate mārūn
 vālinje gatyes yūrṭi ananʾ nyūk yi kāḍ shahːras
 nebar ʔmṭi dyutːnak savāl mʾe trāvṭtoḥ yela bo
 chaḷaha aṭa but Khudāyas kun karaḥa zāra pār
 trāvuk yela vuchaṇ ābː haṇa cholun atih aṭa but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābas kun korun zāra pār ata p'ōs yiman
lālan satan p'eth yim tat' āsis gand'matyⁱ mata
yiman dopun māravāt'lan tun hata sa m'e trāvvyu
yela nom chu lāl sat tōr chu toh'i tun zan'en tre
chu m'en tohi nish.

6. ot'tāny ka'rin tōr kathe sare pāntim kath
gayas mashit āu vōt panen gara beye vanān chu
timan pānten zanen vanyu sa kya van'au toh'i
pānt kathe yi votus phot phērit pādshaham kate
kathe ka'rit sare dop'nak pādshahan tōr kathe
yimau dophas kusa kusa dop'nak pādshahan.

āsⁱ nāv ch'ā pazⁱ pā'ith' ās'inas ।

yār chu na ās'inas titi puzuy ॥

zanāna sa chena paneñy yāsina pānas sā'ith che
titi puzuy ।

dyār che bakār safaras titi puzuy ॥

yima tōr kathe karimau sar vuñy van'um pānt'um
kath dop'nas amⁱ shakhsan phut phērit rup'ya hat
gat'em dyun dyutanas pādshahan dop'nas.

yūs rātas bēdār rōzi ।

suy zyāni rāje Vikarmājiteñy kūr ॥

7. pādshahan kar kām lāgun fakir gau vōt rāja
Vikarmājitan gara nazar bāzau kar nazar khabar
dārau niye khabar amis rājas dop'has rāja sāba
fakira ak gomut pā'da yohoi dapān bu z'enān rājasanz
kūr rāja vanān chuk phut phērit az tāny kāt'ya
rāja zāda gamat' at'e märe vun gau yi fakir havālay
Khudā ada yā lasa yā mari gat'u khā'lyūn kuṭhis
manz yatⁱ yi rājasunz kūr ās palang trāvhas shērit
khut fakir palangas p'eth amis khātūni dīsan z'er

found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqir. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqir, and he saith, 'The Rājā's daughter I would win,' " And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqir committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqir climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sā'th kathe kathe ka'rit ka'run kām at
 poshākas korun shakāl insān hish pāne drāu dūr
 pahan byūt naz'ri shamā chu dazān amis khātūni
 handi shik'ma manza drāu azhda tāu at poshākas
 manz yat yi amⁱ fakīraṇ yinsān h'yu kurmut ās yiy
 chu dōnān tap^v h'evān atⁱ yelinaṇ insān ās beye tāu
 yi azhda amis khātūni shikmas manz amⁱ fakīraṇ
 ka' sargī balai che amis khātūnī handis shikmas
 manz nebaṛ k'ē che na āu fakīr vōt beye at palangas
 nishi khātūnī ditan zēr kathe ka'rin amis sā'th at
 poshākas korun beye insān h'yu gau beye fakīr
 byūt dūri pahan. shamā chu dazānⁱ athas k'et kaḍin
 shamshēr amis khātūnī handi shik'ma manza log
 nā'irini yi azhda log at poshākas manz ataṇi tujen
 shamshēr chu amis azhdahas kat'raṇ mōrun ka'rinās
 gañye tunun atⁱ palangas tal khut pāne at palangas
 p'eth shamshēr ditan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan
 dop mār'vātēlan gat'vu yi fakīr āsi momut yohoi
 vālyūn az tāñy kā'tya rāja zāda gamat^v māra tā yi
 ti āsi momut ka't^v at kutis manz vuchuk fakīr vāre
 kāre zindai nazar bāzau ka' nazar khabar dārau
 niye khabar rājas dop has rāja sa fakīr chu zindai
 rāja sāb khut pāne at kutis manz karān chu mubārak
 amis fakīras dapān chus fakīra tā vante k'eta pā't^v
 bachōk dapān chus fakīr bēdār rōzana sā'th rāja sa
 kar nazar palangas tal rājan ka' nazar vuchun
 palangas tal balāya ak trau mut fakīraṇ mā'rit
 dapān chu fakīr amis rājas zabān kyah che ka'rmut
 rāja chus dapān puz chu Khudā chu kunuy fakīr

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.¹ It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

¹ Literally, "belly," but as the python certainly came out viâ the mouth. I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasa chay atⁱ paneñy kūr ma disa
panun nishāna ditanas vāj amis fakīras fakīrasanz
vāj rat amⁱ rājan.

9. drāu fakīr vōt panun shahar fakīri hund
zhāma tunun kaⁱrit pādshāhī hund poshāk purun
dyūtun hukum lashkaⁱri nēru sa m^{ye} sāt^h.

10. dapān vustād guḍeñyī gau at beñye han^{dis}
shaharas yi pādshah ti ās bāja tārān ami suy
pādshahas anyin beñye paniñy thāunas bōnt^a kaⁱni
sa tami dohuch ziāfat yat tami beñye mohar āsus
p^{re}tha karmut dapān chus yi ch^{ya} mohur chāny
dop^{na}s phērit myeñyīy che dapān chus yi pādshah
buy kya gās tami dohuk miskīn paz pāt^y chu
āshnāu ās^anas.

11. hitan amis pādshahas ti lashkar dyūtun
kadam yārasund kun vōt yāras nish yāran kar
ziāfat yiman don pādshahiyan kit. rāt kaḍuk at^h
suban drāy.

12. dyūtun kadam at h^{ya}hara sandis shah^aras
kun anān nād dit amis pādshahas dapān chus anuk
sa taḥal^h timau chu ch^{ya}ñye rakh^{ye} manza tūr
rutmut su kati chuk thāumut anik taḥalⁱ dop hak
yus tohi tūr rutu rakhi manza su kati chu thāumut
yiman vun pādshaham asi chu kurmut havāle panenis
afsaras mējaras anuk mējar dop has nomau taḥalyau
kuruy havāla tūr su kati thāvut yi chuk dapān
m^{ye} dyūt na taḥal chus karān gavāi pādshaham asi
kur tākhīt amis havāla dop^{na}nak amⁱ pādshahan yus
tami doho fakīr lāgit ās suy chuk dapān anyūk
māravātal tōr tim vanaṇ pānai anik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund
 su diyu yūr^y yimau māravātālau kar kām kaⁱdik
 yim lāl sat thāvik pādshahas bōnt^o kani satau manza
 tulin tōr kaⁱrinak havāla dop^unak yim kamⁱ āsyu
 d^yitamaty dop^uhas fakīran akⁱ tamⁱ kami bāpat su
 ās dyūt^omut yemⁱ mējaran māraṇa bāpat dapān chu
 pādshāh amis mējaras kun me chuk na parzenāvān
 buy kya gōs su fakir yus kāⁱd ōstan kurmut guḍeny
 āyī sa khātūn ziāfat h^yet kheyau yek jā h^ryau t^yut
 kuru me ālau dopūm volo kāⁱdyau yi kh^yau sōn t^yut
 tamⁱ pata ās bo rōt m^ye khyau tamⁱ pata karu murde
 māzāⁱry phutu palangas tar kurū me ālau t^a ma
 zānak yat palangas vāt kaⁱrit me dop^umau āny
 zānenā ham sāye chum ch^yān palangas dyūt^umau
 vāt kaⁱrit amⁱ paneñ^ye zanāna parzanāvus dop^unai
 t^ye yū chu myōn khāvand yi chu āmut fakīr lāgit
 yi gate rātas rāt mārūn kur thas havāla noman
 mārevāt^olan yiman āu ār myōn yimau trāu has
 yele yiman ditim lāl sat tōr ditim tūn zanen tre
 thāymak amānat yaⁱt^y kya chyum tim lāl tre tōr
 chim d^yūtmat noman tūan zanen yeⁱty kya chūy
 tim ti kōlnas zima tahsīr.

13. dapān vustād dyūtun hukum paneñ^ye
 lashkaⁱri koḍun yi mējar ti paneñ^y zanāna ti
 khanenāvun khod t^aṇaṇāvin don^uvai at khūdas kar
 nāviñ^y kañye kan atⁱ chu lekhān sāhibi kitāb
 shrāk sarp makhri zan bēvophā ।

14. drāu atⁱ phīrit yi pādshāh vōt atⁱ rāja
 Vikarmājīton gara divān che rājas khabar pādshāh
 chu āmut paneneñ^y bāsan rāja chuk dapān sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqīr, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqīr." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqīr whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me:—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written:—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān
 buy gōs su fakīr m'e nish chu ch'ōn nishānā t'e
 nishi chu myōn nishānā dapān chus rāja tamⁱ dohuch
 fakīrī kya gaye azich pādshāhī kyah gaye dapān
 chus pādshāh me āṣa heṣamataṣa kathe pānt timai
 āsus sar karān tamⁱ āsum lāg^u mut fakīr rājan
 kar kām ditinas sāⁱth paneñy bāṣ drāu vōt panenis
 sheh^ṛras manz chu karān rāj.—vu salāma vu ikrām.

“ Of a faqīr she is the wife, not of a king.” Quoth the King to him, “ Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine.” Quoth the Rājā to him, “ What meant the faqīrhood of those days, and what meaneth the royalty of to-day ? ” Said the King to him, “ I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr.” Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI YARKAND ZĒNENI GAU

Yi m'e dyōt mai tih gaṭ ta bozān ।

Yārkand anōn zēnān ॥

1

guḍeny dup malkānye kus ka'ri yohoi kār

Fōrsat chu zōrāvār ।

rāje be Yārkand bāj̣ gaṭ tārān

Yārkand anōn zēnān ॥

2

Landāṇa p'eṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai ।

guḍeñy Son̄ marga chāvān posha mādān

Yārkand° ॥

3

huḳma maḥrāj Butṭanis brō drāu

Balti tum age jāo ।

piche jāo Kashmīr nāle chālān

Yārkand° ॥

4

rasat sai ṭopōr karhai tarfan

guda lug Maṛāj pargan ।

tim vadān ās̄i koṭ laḡi gār zān

Yārkand° ॥

5

timan Butṭa garan Kāshir̄ thāvik

Butṭa bāy broh n'āvik ।

gur bāt̄i dākas zumba che gāsa sārān

Yārkand° ॥

6

XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.

1. What I have seen, to that attend and thou shalt hear.
“Yārkand will we conquer for ourselves.”

2. First, said the Queen of England, “Who can do this work?
A mighty man is Forsyth.” To him she gave the order, “Seat
thysself upon the throne of Yārkand as its king, and from it levy
thou tribute. Yārkand will we conquer for ourselves.”

3. They who wielded the sceptre of authority from London
unto Yārkand became famous over all the world. First halted they
in Sōnamarg¹ to enjoy the delight of the flower-meads. “Yārkand
will we conquer for ourselves.”

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.²
“Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing
passports with ye. Yārkand will we conquer for ourselves.”

5. The order for their assembling issued forth on all sides, and
at first the people were collected in Marāz.³ Lamenting were they
and crying “Poor ignorant souls, whither are we come?” “Yārkand
will we conquer for ourselves.”

6. In houses of these Tibetans were Kāshmīris quartered, and
the brothers of Tibet were sent forward in advance. Horses were
stationed for the post, and yaks for collecting and piling grass.
“Yārkand will we conquer for ourselves.”

¹ A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

² i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

³ One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Śrīnagar.

ba rai khumba khas zaṇāṇaṇ che sumb^hrān
z^yūnte gāse vartāvān ।

aḷa āse pyāv^hla kyē āse dujān

Yārkaṇḍ° ।

7

gurⁱ manga nāvⁱhai kuḷar gāman

chuh karun yimṇa zānan ।

haṛi haṛi karān āsi timan pak^hnāvān

Yārkaṇḍ° ।

8

ka^hḷa ḷaṇⁱ dumbij ches laṭi ḷaṇ^y lākam

gāsa raz kanyek mah kam ।

gāsa gaṇḍi ta zache zīn pā^rit soira sāmān

Yārkaṇḍ° ।

9

rasat ḷa^rtaṇ aṇ^yhai nān gār

ma^ti chuk pan paneṇy kār ।

g^yaḷa ḷa^rik krālan guḍeṇy l^yoja sārān

Yārkaṇḍ° ।

10

krāje dup^h khāvandas nā dāṇa krālau

kathu kit kōṇḍa vālau ।

kām hau che pak^hvaṇy āⁱmi gaṭu trāvān

Yārkaṇḍ° ।

11

gūr dop^h gūr bāye donovai nērau

gau kit jāy shērau ।

vuḍye p^yeth h^ye gāsu lāḷ gau gāṭan lārān

Yārkaṇḍ° ।

12

kun^ya ḷ^yet duḍa nut vāri h^yet bā^ri drāḷ

lōkan chu safarun thāḷ ।

tākīt duḍa gūr jan^htuk bāgvān

Yārkaṇḍ° ।

13

7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkaṇd will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchḱ", and could say only "hār' hār',"¹ as they urged them along. "Yārkaṇd will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.² All the appliances that they had were pack-saddles³ of straw and saddles made of rags. "Yārkaṇd will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkaṇd will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkaṇd will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkaṇd will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkaṇd will we conquer for ourselves."

¹ "Tchḱ" is the click made to encourage a horse, "hār' hār'" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

² The *kaññēkh* is the term used for the two straps or ropes attached at the back of a Kāshmiri saddle to secure blankets, etc. (Stein).

³ The *ḡandḡ* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vāṭaḷⁱ dup vātūja bunai sera za
 chim mangān dāle muy ṭa ka ।
 ṭōraṣṭa āṛ h'et m'eti hai pak^anāvān
 Yārkaṇḍ° ॥

14

(vāṭij vanān phērit)
 phērit dabṣa hek vāṭaḷ gānau
 dabzi hek aṣⁱnau zānau ।
 dapṛāmak vāṭaj k'ē nai chum bōzān
 Yārkaṇḍ° ॥

15

shumār bōz hai ṭāⁱfadāraṇ
 mang^alaj ahengāraṇ ।
 vōḍ^e p^rēṭh yiran h'et shrānz dakhe nāvān
 Yārkaṇḍ° ॥

16

kārau ditti bārau yingar katⁱ ṭārau
 vān katⁱ jān shērau ।
 hāl kya kur hak nāl garaṇ nāvān
 Yārkaṇḍ° ॥

17

khush kya gōsai amōb gau jān
 paṭa nyūk nāyid chān ।
 baṭṭa daje atⁱ h'et paṭe chuk lārān
 Yārkaṇḍ° ॥

18

muṣḷa hat karān tim^a āṣa pānevāñy
 kusuy kaⁱri nāyiz ṭa chān^y ।
 kaṭa vaṇ^y kaⁱrit hai karau guzrān
 Yārkaṇḍ° ॥

19

Sābir tilavāñye tāmat yūtuy van
 yāmat khabar bōzan ।
 tāny° āu sāhib bā sōⁱri sāmān
 Yārkaṇḍ° ॥

20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkaṇḍ will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them, O pimp of a sweeper.¹ Thou shouldst have said, 'I know not how to use them.' " "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkaṇḍ will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkaṇḍ will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkaṇḍ will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.² "Yārkaṇḍ will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkaṇḍ will we conquer for ourselves."

20. Ṣābir Oilman³ only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkaṇḍ will we conquer for ourselves."

¹ This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

² A thoroughly Kāshmiri sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

³ The name of the poet.

XII. ĀKHUNASANZ DALĪL

1. Tam¹ süy ās nechiv tōr tim² nai prütun bo bud¹ ās tuh¹ vañyu kyah kār ka'r¹u ak¹ dopus bo kare yimāmat bēy dopus bo para bāng bēy dopus bo para vāz lokat hi torim dopus bo kare tūr doha ak banyāu gau pādshahas tūri vōt yeli pādshaha sund gara rūd vudanye tāñy nerān tōra vazīr beye pādshahasanz kūr yi vuchuk at¹ vudañye dop²nak toh¹ kam chu yimau dop has tu kus chuk dop²nak bu chus tūr yimau dop²has as¹ ti che tūr ka'rik gur¹ za sapud savār ak yi ākhun beye yi pādshāh kūr dop²nas vazīran nēryū toh¹ nasiyat hasa karai ak kat yina sa pādshāh kōd¹yi sā'th kat kuni karak bo hasa yimau pata ta toh¹ nēr¹ū.

2. yim chu pakān pādshāh kōr¹yi che na khabar yi chu na m'e sā'th ākhun zāda tas cha khabar yi chu vazīr gāsh lug phuleni vat¹ gur¹au p'etha bun gaye yi pādshāh kūr kul'e akis p'eth ata but chulun vuchun at kul e manz lāl yi lāl tulun āyi h'et amis ākhun zādas nish tas che khabar yi chu vazīr vazīr kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah trāvān parza nāu am¹ pādshāh kōr'e vazīr na lāl tuluk sā'th vāt¹ shahras akis manz at¹ vuchuk pār'ehna at¹ manz b'ēth¹.

3. yi chu yivān amis pādshahas nish am¹ sheharakis dapān chus bo behe naukar yi chus dapān kya naukri karak dapān chus bo kare gur'en hanz kismat yim che yimai kathe karān sakhta ak āu lāl pharōsh amis pādshahas kanani lāl chis

XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,¹ who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

¹ A Musalmān religious teacher.

zə yi vot¹ sāyist yi chus dapān pādshaham ak lāl
 chu bēb^hā byēk chu khuṭ at manz chu kyum dapān
 chus pādshāh ti kyata pā¹th¹ āy te bōzana dapān
 chus yi phirit pādshaham tākīt chus manz kyum
 phuṭa r¹ūn hargā kyum drās na ada yi pādshahas
 khush ka¹ri ti gat¹em karun har gā kyum drās
 tela gat¹em bakhshāyish diñy.

4. dapān vustād phut¹ruk yi lāl am¹ manza
 drāu kyum am¹ sātha tun has sāyist nāu nahit lāl
 shināk pyās nāu gau yi lāl shināk panun gara doha
 doha chu kaḍān rātas bihān chu panani ga¹ri dohas
 yivān chu lāl pasand karani amis pādshahasund
 nāyid gatān chu mast khāsani amis lāl shinākas
 tat¹ chu vuchān amisunz yi zanāna yi ās khāb
 sūrat setā āu yi nāyid vazīras mast khās¹nas dop¹nas
 ai vazīra zanāna che amis lāl shinākas yi shuybehe
 vazīrasandi ga¹ri amis karte kyēta nukhta dop¹nas
 ada kya yi vazīr gau amis pādshaha sanzi kōḍe
 dop¹nas ta dap pādshahas m¹egate yis lāl shinākan
 guḍeñyi lāl pasand kur tat¹ hyu byāk lāl āsun dup
 pādshaha sanzi kōḍ¹i pananis mā¹lyis m¹e gate lālas
 h¹u bē bahā lāl āsun āu lāl shināk dop¹nas pādshahan
 disa lāl anit tat lālas hyu āu vōḍa lāl shināk vōt¹
 paneñye zanāna nish byūt top¹ ka¹rith yi chas dapān
 zanāna ti kyā zi chuk phikri gamut dop¹nas phērit
 am¹ lāl shinākan pādshah chum lāl mangān bēbahā
 su ka¹ti ana dop¹nas am¹ zanāna gat dap pādshahas
 ritas kyut dim kharj bo dimai lāl anit pādshahan
 dyutus kharj ritasumb yi anun panun gara chu
 bihit khyavān nu chu gatān pādshahas nu chu gatān

the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby.'" Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tamⁱ
kul'e manṣa tu jān gau h'et pādshahas kar'nas salām
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha
kaḍun paneni ga'ri subhas āu nāyid mast khāsani
amis lāl shinākas mast muk'lāu nas khāsit ta drāu
nāyid pānas vōtⁱ beye amis vazīras nish dopun
vazīras kyē ta kartā amis lāl shinākas amis che
zanāna khōb sūrat sa shūybihe vazīrasandi ga'ri
vazir āu beye amis pādshaha sanzi kōr'e dop'nas
ta mang pādshahas lālan hund truṭ dop amⁱ pādshaha
sanzi kod'e pananis mā'lis me gati' āsun lālan hund
truṭ lāl shināk āu pādshahas nish kar'nas salām
pādshah chus dapān lāl hasa gat'nai āsanⁱ sethā
tratis sumb āu lāl shināk vōt panun gara yi chas
dapān zanāna lu'tⁱ pā'thⁱ kyā zi chuk bihith yi chus
dapān phērit pādshah chum mangān az lālan hund
truṭ su ka'ti ana bo dop'nas amⁱ zanāna k'e chana
phikir gat pādshahas gate h'un tren ritan kyut
kharj dyut'nas pādshahan kharj āu panun gara
h'et.

6. yi chu khyevān ta ch'avān yuttāñy yim tre
rit gai vu chas dapān yi zanāna amis lāl shinākas
dapān ches ye ta'tⁱ m'e tami kulye manṣa lāl tu
jāu tami kul'e kul'e gate khasun h'ur pahan ta'tⁱ
chiy nāg ta'tⁱ nāgas gate andas kun dob khanun
ta'tⁱ dobas manz bih zi ka'tith tath nāgas p'eth
yina gudeñy she za'n'e srān kara'ni timan kyē
ka'rⁱ zina pata yiyiy timan shen zanyen hunz ziṭh
sa vasiy tat nāgas srān kara'ni poshāk trāviy ka'rith

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

baⁱthi^s p^reth chōn gate gatun tū^ri pāⁱthⁱ gate ti poshāk tulun.

7. āye she zaⁿye kur timau srān timan kyē vunun na yiman pata āyi s^atim^y zaⁱn^y trōv amⁱ poshāk ka^rith baⁱthi^s p^reth pāne vut nāgas manz āu yi lāl shināk tū^ri pāⁱth^y āu tā tulun yi aⁱmi sund poshāk gau tā byūth ath dobas manz amⁱ kur srān ka^s baⁱthi^s p^reth vuchun atⁱ na poshāk ditun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pāⁱda kuruk m^ye mā kar sīras phāsh yi tā gatiy ti dimai aⁱmi kurus ālau aⁱmi dob^s manza dopⁿas dim vādai Khudā yi bo mangai ti gat^yem bōzun atⁱ p^reth dyutⁿas vādai Khudā dyutⁿas poshāk poshāk tun amⁱ nāⁱy dopⁿas kyah chum hukum dopⁿas aⁱmi lāl shinākan te gate h^yūn m^ye sāⁱth^y pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād amis chu nāv lāl māl pa^ri vāⁱtⁱ amis lāl shinākasund gar.

9. dapān vustād yā aⁱmis kathen harān lāl yā chis a^shis harān lāl doho sath sath rāth gaye āda subu āu lāl sath tuⁱy lāl shinākan gau h^yeth pādshahas karⁿas salām lāl sath thāu nas bōnta kaⁱni pādshah gau sethā khush.

10. lāl shinākan h^yūtus rukhsat vōt panun gara patai vōtus yi nāyid aⁱmi khōsus mast mast khāsīt drāu vōt yi nāyid vazīras nish amis ti khōsun mast dapān chus hā vazī^s amis lāl shinākas gamut az pāⁱda b^yek zanāna sa che sethā khōbsūrat tamis gude nyechi handi khotā sethā khōbsūrat k^rētā karta

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoever I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

amis lāl shinākas akh che lā¹ki vazīr b¹ēk che m¹e
lāyak dopⁿas pyōm hasa beye vanun pādshah kōḍⁱ
gau yi vazīr dapān chu amis pādshah kōḍⁱ t̄a mang
mā¹lis m¹e gate āsun rutunā kuḍ gaye pādshah kūḍ
panānis mā¹lis dapān ches m¹e gate āsun rutun² kuḍ
pagā āu lāl shināk dapān chus pādshah ansa rutun²
kuḍ.

11. drāu lāl shināk vōt panun gara dapān chu
yiman zaṇānan don pādshah chum mangān rutun²
kuḍ su ka¹ti ana bo phērith vut¹us lāl māl pa¹ri
dopⁿas gat pādshahas mang tren ritan k¹ut kharj
dyutⁿas pādshahan āu h¹eth panun gara doha doha
chu kaḍān tre r¹eth gai āda lekhān che lāl māl
pa¹ri kākad dapān che a¹mis lāl shinākas gat tath
nāgas p¹eth ye¹mi manza bo a¹nythas ta¹t¹ manz
gata yi kākad trāvun tōḍ² khasī atho ta¹t¹ manz
āsi kuḍ ta¹t¹ ka¹rzi thaph pān² manz va¹s¹ zina.

12. gau h¹eth yi kākad vōt ath nāgas p¹eth
trāvun yi kākad ath nāgas manz h¹ūthuy yi kākad
trāvun tyutuy khut āḍa atha a¹t¹ athas manz rutunā
kuḍ diṭun ath thaph a¹m¹ tha¹pi sā¹thī āv a¹mis hoṭ
nē¹rith hoṭ h¹eth ti kuḍ h¹eth ti āu pānas vōt panun
gara rāt gaye āda subahanas gau pādshahas karun
salām ka¹d¹hen thāu nas bōnt² ka¹ni pādshāh gōs
seṭhā khush.

13. h¹ūt¹us rukhsat lāl shinākan āu panun gara
āu beye yi nāyid khās¹un mast a¹mis lāl shinākas
mast khā¹sith drāu vōt a¹mis vazīras nish beye chus
dapān yiy vazīra a¹mis lāl shinākas chuk na t̄a
vātān kun¹ka¹n¹ a¹mis karta kyēṭa gau yi vazīr a¹mis

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithce, do thou something to him." The Vizier went to the King's

pādshah kōḍi dapān chus t̃a chak pādshah khūd
 t̃a gatiye āsun akoy kuḍ pādshahas gate mangun
 byāk gaye yi pādshah kūḍ dopun panānis mā¹lis
 m¹e gate āsun byāk kuḍ āu beye lal shināk kaṛun
 salām dapān chus pādshah byāk kuḍ gate āsun.

14. āu lāl shināk vōt panun gara dapān chu
 yiman zaṇāṇan don az chum pādshah mangān byāk
 rotun¹ kuḍ divān ches lāl māl pa¹ri paneñy vāj dapān
 ches gat tath nāgas p¹eth ta¹t¹ nāgas a¹kith kun chiy
 pal buḍ ta¹t¹ hāu myēn vāj su pal vu¹thī thud ta¹mi
 ta¹l¹ chai vath ta¹m¹ va¹ti va¹z¹za bun ta¹ti chai m¹ēn
 vis say diyiy rutuna kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath
 palas vāj pal vuth thud vuth ta¹mi va¹ti bun bun
 vuchin khātūṇa akh ku¹niy zaṇy a¹mi dop¹nas ka¹ti
 ōsuk a¹m¹ dop¹nas lāl māl pa¹riye dopuy rutuna kur
 a¹mis khātūnī pyau yād ta¹misanzüy māj ās sa yas
 rutuna ka¹ris sā¹th¹ huḥ gayau nē¹rith tas che akay
 nur tas chu dōd panānis dilas rāy kaṛ a¹mi khātūnī
 yāñy m¹ēñy mōj vā¹t¹ n¹emis manoshas kheye yi ās
 sethā khōbsurat a¹mis gau shōk dilas bo kare a¹mis
 sā¹th¹ nēth¹r voñy yeli mājē hund par tav¹ pyau ath
 jāye gau buñyūl a¹mis dyūtun shāp kūr¹nas kanye
 phul thāvun chandaṣ vātus māj uth dop¹nas hatai
 kōḍi m¹e che yivān mānta buy yi chaṣ na h¹evān
 zima k¹ē a¹m¹ yeli zōr kurnas dop¹nas chu manōsh
 t̃a dim gud¹ vādai Khudā bo kya karas na kyē
 vādai Khudā dyūt¹nas a¹m¹ kur chanda manza kañye
 phul shāp tul¹nas manōsh yūthuy ās t¹ tūthuy rūḍ

daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop^unas yi chu myōn ha¹khi Khudai bo āsan yūhoi
 tārān yūhoi lud^anam mā¹ji Khudāyen yi ches dapān
 mōj zab^ar gau bāyen don laḍ kākad a¹mi suy a¹th¹
 dop^unas mā¹jiy lekh tūy l¹ūkh a¹mi kākad dyūtun
 a¹mis lāl shinākas a¹thi a¹mi kur^anas ālau khātūnī
 dop^unas yi an kākad yūry vuch a¹mi khātūni ath
 l¹ūkhmut a¹misānzi mā¹ji chu voi m¹ēn gab^ar yi gate
 vāt^a vunuy mārūn a¹mis ōs a¹mi sātha panun dōd
 pyamut yād su ha^aṣuk yi kākad tūn^anas ta¹tith a¹mi
 khātūnī panun l¹ūkh^anas kākad ath manz l¹ūkh^anas
 chu vai myē bāy tuhund gate jal^ad yūn m¹e kyā chu
 yeñyi vāl.

16. l¹ūkhunas kākadas zabāñy kur^anas na¹s¹iyat
 dop^unas tut yeli vātak kar^a hak salām salām pā¹lith
 dīz¹ek kākad tim anānai khyen tam ru kare ti
 ch¹ōn khyun gat^anaḥ badal dyūt^unas sā¹th¹ asl kare
 dop^unas yi khyēzi ta¹ti tihund t^an^azi bebind^ar¹
 trā¹vith panun khyēzi ta¹mi pata dap^anai tim kash
 na hana kareñy tat khyuth d¹ūt^unas shast^aro panje
 dop^unas tim chi dyav^azāth timan yiye tas^ali shast^arvi
 panje sā¹thi.

17. drāṇ a¹ti na¹siyat yād h¹et vōth thuth karūn
 timan salām dyūt^unak yi kākad a¹mis d¹ūtuk khyen
 tam^aru kare a¹m¹uk tulān chu bus t^anān bebind^ar
 trā¹vith panun chu kaḍān ti chu khyavān a¹mi pata
 dop^uhas yimau khash^anaḥ h^anā kar a¹m¹ kur yi tū¹ri
 pā¹th¹ shast^aro pañje chuk a¹mi sā¹th¹ divān zilla
 zilla yimau l¹ūkhas javāb at kākadas l¹ūkhas asi
 ch¹ena fursath hazra¹t¹ sulaimān chu divān nād hal^a
 bismilla ka¹r¹u yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt ath hāu nak yi kākad kākad paḍuk
karuk a¹mis sā¹th¹ yeñy¹vōl vū che yi khātūn dapān
a¹mis khāv²ndas panānis yet¹ rōz ka kina du¹n¹has
manz gatak bu chas ta tā¹bya a¹m¹ dop²nas duny¹has
manz gatau dop²nas a¹mi khātūnī vuñy yeli nērau
myēn mōj da¹p¹y khyē ta mangum chōny gaṭas
mangun vat²ranuk musla beye khyē ma¹n¹g²zas na
vuñy yeli yim sakhr²ai dopuk a¹mi māje mangun
khyē ta dop²nas dim vat²ranuk mus²la tath chu nāu
vut²prang drāu a¹ti vā¹ti panun gara gara vā¹tith
karun taiyār roṭhuna kur gau h²eth pādshahas yi
lāl shināk.

19. nā¹ydan bōz lāl shināk vōt gaṭān chus
nāyid gar² mast kās²ni a¹ti vuchān chu triyim
khātūna drāu a¹ti nāyid puth phe¹rith vōt vazīras
nish dapān chu a¹mis vazīras ha vazīra a¹mis lāl
shinākas che az triyim khātūna yiman don haṇdi
khuṭa khōb-sūrath sa che lāyiki pādshāh akh che
lāyiki vazīr b²ēk che m²e lāyak a¹mis lāl shinākas
kar the khyē ta dapān chus vazīr az vane bo
pādshahas suy pādshāh ka¹ri a¹mis khyē ta va¹ry
dāth su ma¹ri zaṇāna tre n²emau a¹s¹ dop vazīran
pādshahas pādshaham a¹mis lāl shinākas che zaṇāna
tre tiṣa chena pādshāhī manz pādshaham ta¹mis lāl
shinākas rath ta kh²e ta nukhta su gut galun tim²
zanāna tre kar² huk dākh¹li mahala khān pādshahan
kar fik²ra dopun manga has khyēta chīz ti chu anān
sārūy vuñy dapas bo m²ēnis mā¹lisunz khabar gate
aneñy su cha jan² tas kina dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āu lāl shināk pādshahas karun salām pādshāh chus dapān az tāny yi m'e vunmai ti bōzuth t'e az gate mē'nīs mā'līsūnz khabar aneñy su cha janatas manz kinā dōzakas drāu lāl shināk vōt panun gara dapān chu a'ti yiman zanānan tren az chum dapān pādshāh mē'nīs mā'l'i sunz khab'r aneñy bo kya kare ath su che khabar kā'tya va'ri gamut' tas mom'tis yi vutās khātūn yi hoi yi yasa rothunā ka'r'i ās karān sa ās pa'ri ba Khudā a'mi dop^unas kh'e cha nā fik'r gat has khar'j beye dapus pādshahas chōn' gate zūn somb^rrun mā'dānas manz zūn gate somb^rrun bē shumār.

21. somb^rrau pādshahan zūn bēshumār a't'i p'eth khuṭ yi lāl shināk yi musul^han vata'rith a't'i p'eth byōth pāne a'mis dopun pādshahas tā kya gatiy anun mā'l'i'sund nishānā yi vothus pādshah dop^unas akh gatiy anun jan' tukh m'eva beye gatiy anun m'e'nīs mā'l'i'sandi daskata khath dopun yiman diyu yath zinis nār so pa'ri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu nā kuni bōzⁿā yi lāl shināk lāl shinākan dyuth ath musul^{as} kas^m dop^unas m'e gate vātun panun gar' kah lagimnā dēshun dapān tuv'y a'm'i lāl shinākan ach mut^rin tā vōt^muth gara panun a'mi khā tūnī kar kāma habjōshī karun m'eva jan' tukh dān taiyār beye likhun khath ath karun a'mis pādshah'sandis mā'l'i'sund daskath beye mohur a't'i manz likhun pādshahas chōn' gate m'e nish vātun vazir h'eth beye nāyid h'eth tithai pā'th' yitha.

20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals¹ she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

¹ The *baft-josh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pā¹th¹ lāl shināk m¹e nish vōt kakāḍ kaṛun havāla
 a¹mis lāl shinākas beye dyūth¹nas athas khyath
 yi dān.

23. atāny gai tōr do yi nār gamut teta path
 rōd¹mut sūr yi lāl shināk drāu longū¹th¹ ka¹rith
 sula voth ath sūras manz divān chu duleñy naz¹r
 bāzau ka¹r¹ naz¹r khābardārau niye khab¹r dop¹has
 pādshaham a¹mi sūra manza gatān che sus¹ rārai
 yi ma ā¹s¹ lāl shināk āmut yim che yimai katha
 karān nazar chak ōkun āu vōḍa lāl shināk athas
 kh¹ath h¹eth dān beyes athas kh¹ath h¹eth khath
 ka¹rin pādshahas salām dān thāunas bōnt¹ ka¹ni
 khath thāunas bōnt¹ ka¹ni yi khath mu¹run paḍun
 ath l¹ūkhmut bo kyā chus jan¹ tas manz chōn¹ gata
 vātun yūr¹ vazīr h¹eth beye nāyid h¹eth jal¹d.

24. pādshāh chu karān fik¹ra m¹e dapyau yi lāl
 shināk ga¹li yi āu mā¹lisanz m¹e khabar h¹eth dapān
 pādshah a¹mis lāl shinākas bu kh¹atha pā¹th¹ vāte
 tat jan¹tas manz dop¹nas lāl shinākan yūth z¹ūn
 m¹e kyuth sōmb¹rāvuth tīth¹ tre gatun sōmb¹rāva¹ni
 jal¹d vātak jan¹ tas manz sōmb¹ rau pādshahan z¹ūn
 bēshumār a¹t¹ p¹eth karanāvun vat¹run a¹t¹ p¹eth
 khuth pāne beye vazīr beye nāyid d¹ūthuk zinas
 nār to pā¹r¹.

25. dapān vustād dud yi pādshah beye vazīr
 beye nāyid trin¹ vai ga¹l¹ vōt ath lāl shinākas nish
 su vazīr yus vazīr pādshah kūr h¹eth ās talān tā
 sam¹ kukh ākhun khuth suy vōt a¹mis lāl shinākasund
 gara pane vā¹n¹ ka¹rikh kathe bātha vonus a¹m¹ lāl

with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs a¹m¹ nāyidan tā vazīran
 a¹mis ās pēsh on muth dop^unas paneñy khātūn ninsa
 pānas yesa yi lāl māl pa¹r¹ ās tas d^uūthun rukhsath
 yesa yi pata añyēn z^uēnith sa thāvun pānas.

26. dapān vustād su vazīr byōth pād^ushāhī kar^uni
 lāl shināk byōth vazīrī kar^uni.—aslā malaikum vālai
 kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master :—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.

THE TEXT OF THE TALES

AS TRANSCRIBED BY

PAṆḌIT GŌVINDA KAULA

With interlinear translation into English

I

1. **Shěhan-shāh** **Sultān-i-Mahmōd-i-Gaznavī**
The-king-of-kings Sultān-of-Mahmūd-of-Ghaznī
ôsu karān pāna mulkan pōravī.
was making himself (of-his-)lands protection.
2. **Phakīr lōgith ôsu phērān wāna-wān**
Faqīr having-taking-the- he-was wandering from-shop-
appearance-of to-shop
“myāni-ah^aday āsi mā kāh nōtuwān.”
“(In-)my-time may- I-wonder- anyone feeble.”
there-be if
3. **Jāyě-akis ôsi karān dwā-yi-khōr**
(In-)place-a-certain they-were making prayer-of-welfare
ad^ala-tāmⁱ-sandi-sōty āsakh cēshma sēr.
justice-his-by were-of-them the-eyes satisfied.
4. **Jāyě-akis wuchun hānzāh akh alīl**
(In-)place-a-certain was-seen-by- a-certain- one wretched
him fisherman
muhima-sōtin ôsu gamot^u suy zalīl.
poverty-by was gone he-veryly brought-low.
5. **Muhima-sōtin ôsu trāwān āh ta wōsh,**
Poverty-by (he-)was emitting sighs and groans,
muhima-sōtin tas na rūd^umot^u kāh-ti hōsh.
poverty-by to-him not remained any-even sense.

6. **Yōra zālāh ôs^u lāyān gāta sān**
 Whence a-certain-net (he-)was casting skill with
tōra zālas ôsus-na kēh khasān.
 thence to-the-net was-for-him-not anything rising.
7. **Dopus shēhan “kar mē sōtin bōji-baṭh**
 It-was-said-to-him by-the-king, “make me with sharing
“lāy zālāh, yād-i-Alāh dilas raṭh.”
 cast a-single-net, memory-of-God to-the-heart seize.”
8. **Lōyun zālāh tōra khot^u tas gāḍa-haṭh**
 Was-cast-by-him a-single-net thence arose for-him fish-a-hundred
pātashēhas bōṇṭh-kun āv suy hēth.
 the-king before came he-verily having-taken(-them).
9. **Gāḍa-hatas badal dyut^unas mōhara-dyār**
 For-the-fish-hundred in-exchange was-given-by-him-to-him coin-wealth
lāl nigīn māl mōktay wūṭha-bār.
 rubies jewels property pearls-verily camel-loads.
10. **Rāth barith pātashēhan dyutus nād**
 Night having-passed by-the-king was-given-to-him a-summons
“t^uy chukh myōn^u shērīkh nāmurād.¹
 thou-verily art my sharer without-hope.
11. **“Muhim kāsawun^u hēkmat-i-Parwardigār,**
 “Poverty expeller (is-)the-skill-of-Providence,
“tāph shēhul^u sarda garam now^u bāhār.
 sunshine cold coolness warmth new spring.

¹ *Nāmurād* is the word given by Hātim. A version of the poem current in Śrinagar has *bā-murād*, with hope. In Kāshmiri, *nā-murād* means “without hope or expectation”.

II.—TÔTA-SÛNZÛ KATH

PARROT-OF THE-STORY

1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ě-Yīrān. Tātⁱ
Country one went (i.e. is), the-country-of-Īrān. There

ôs^u pātashēhāh; tamis^uy chuh nāv
there-was a-certain-king; to-him-verily is the-name

Bah^adūr Khān. Tāmⁱ ôs^u kor^umot^u bāg
Bahādur Khān. By-him was made a-garden

zanānan-kyut^u. Tath ôs^u-na wath görzānas.
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrāh.
That garden-in went (i.e. became) manifest a-certain-faqīr.

Nazar-bāzav kür^u nazar. Khabar-dārav
By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,
was-brought information to-that-king. It-was-said-by-them,

“phakīrāh tāv bāgas-manz.” Būzun
“a-certain-faqīr entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.
They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachē-nôw^u chuy har-wati bīnāh.

2. He-who-has-a-hundred is-verily on-every-path seeing.
thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

“Hā Phakīrō, yōr kōr tākḥō?
“Ho Faqīr-O, here where didst-thou-enter-O?

“Katikō chukh? Kati-pēṭha ākhō?”
“Of-where art-thou? Where-from didst-thou-come-O?”

Phakīr dapān,—
The-faqīr (is) saying,—

“Kor^u mē sölāh. Tuhond^u khēv mē kyāh?”
“Was- by- a-stroll. Your was- by- what?”
made me eaten me

Bōz, wōphādōrī ankāh.
Hear, loyalty (is) a-rara-avis.

3. Pātashēhas bōṇṭha-kani pōshē-thūr^u.
To-the-king front-towards (was) a-flower-shrub.

Athⁱ-tal mumot^u bulbulāh. Yēli
It-verily-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashēm kor^u, tēli pēv
by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot^u bulbul
the-faqīr downwards having-tumbled, the-dead nightingale

gav thod^u wōthith. Pātashēhas hōwun
became erect having-arisen. To-the-king was-shown-by-him

yih virⁱd. Gav nīrith; phīrith
this mag'ic-power. He-went having-emerged; having-retuned

biyē āv, bulbul mūd^u biyē, phakīr
again he-came, the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nērun, yim
became again alive. It-was-begun-by-him to-go-forth, they

chis	karān	zāra-pāra.	Dapān
are-to-him	making	entreaties.	Saying

chis,—
they-are-to-him,---

“ Hā	phakīra,	khizmath	karay,
“ Ho	Faqīr-O,	service	will-I-do-to-thee,
“ Dōda-harākⁱ	khōsⁱ	hō	baray.
“ Milk-cream-of	cups	O	will-I-fill-for-thee.

“ Khāsa	pōlāv	macāma	khēkh-na ? ”
“ Special	pilaos	(and) <i>macāmas</i>	wilt-thou-not-eat ? ”

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

4. Yus	vir^d	phakīras	ōs^u,	suy
What	magic-power	to-the-faqīr	was,	that-verbatim

bōwun	amis-pātashēhas.	Āmⁱ-pātashēhan
was-confided-by-him	to-that-king.	By-that-king

bōw^u	wazīras.
it-was-confided.	to-the-vizier.

Kor^u	tarbyēth	pātashēhan	wazīras,
Was-made	instruction	by-the-king	to-the-vizier,

Suti	mah^aram	korun	ath-sīras.
He-also	intimately-acquainted	was-made-by-him	for-this-secret.

Gay	sōlas	shikāras	yēg-jāh.
They-went	for-excursion	for-hunting	together.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

Tōta **mumot^u** **wuchukh** **dar** **biyābān,**
A-parrot dead was-seen-by-them in the-forest,

“**Hā** **wazīrō,** **āsihē** **shūbān.**

“Ho Vizier-O, it-would-have-been beautiful.

“**Zuv** **amis-manz** **thāvtan** **sāthāh.**”
“(Thy-) soul this-one-in place-please-it for-a-certain-time.”

Bōz, **wōphādōrī** **ankāh.**
Hear, loyalty (is) a-rara-avis.

Dop^u **wazīran,**
It-was-said by-the-vizier,

“**Pātashēham,** **yūte^u-kōl^u** **mumot^u,**
“King-my, for-a-long-time (it-is-) dead,

“**Phakh** **chus** **yiwān,** **khabar**
“Stink is-from-it coming, news (i.e. who knows ?)

kar **chuh** **gamot^u.**
when it-is gone (dead).

“**Chusna** **ṭaharān;** **wanta-sa** **kara** **kyāh.**”
“I-am-not waiting (i.e. able to say-please-sir I-shall-do what.”
stay here) :

Bōz, **wōphādōrī** **ankāh.**
Hear, loyalty (is) a-rara-avis.

5. Pātashēh **karān** **zāra-pāra** **wazīras**
The king (is) making entreaties to-the-vizier

ami-bāpath. “**Bōh** **wuchahan** **tōta** **kyuth^u**
this-for. “I would-see-it the-parrot how

āsihē **shūbān.**” **Āmⁱ** **būz^unas-na**
it-would-be beautiful.” By-this-one was-heard-by-him-for-
him-not

wazīran **kēh.**
by-the-vizier anything.

Dop^unakh, **“mūd^u wazīr,** **guri-pēṭha**
 It-was-said-by-him-to-them, “died the vizier, horse-from
 wasith-pēv.”
 having-tumbled-he-fell.”

Khabardārav niyě say khabarāh.
 By-the-informers was-brought that-very one-piece-of-news.

Bōz, **wōphādōrī ankāh.**
 Hear, loyalty (is) a-rara-avis.

7. Āmⁱ-wazīran yēli kūr^u kōm^u, tāv
 By-that-vizier when was-done the-deed, he-entered
pātashēha-sandis-maris-manz, **tuj^un athas-kēth**
 the-king-of-body-in, was-raised-by-him the-hand-in

shēmshēr, ath-pananis-maris korun rēza.
 a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, **“nīriv tīrandāz biyě**
 To-that-army it-was-said-by-him, “go-forth archers also

bandūkbāz. Yus māriwa tōta, tamis
 gunners. Who will-kill-of-you a-parrot, to-him

baniv bakh^acōyish.” Āmⁱ-tōtan yēli
 there-will-become a-present.” By-that-parrot when

būz^u, ta sol^u. Gav tas phakīras-
 it-was-heard, then he-fled. He-went that fakīr-

nishě, , yus tath-bāgas-manz ôs^u tami-dōha.
 near, who that-garden-in was (on-) that-day.

Hukum dyutun^uy tīrandāzan,
 Order was-given-by-him-veryly to-the-archers,

“Kan thāvⁱtav myānēn-nāzan.”
 “Ear place-ye-please to-my-blandishments.”

pata. Yus suh tōta ôs^u, yüh ôs^u phakīras-
after. Who that parrot was, he was the-fakīr-

nishě. Phakīr ôs^u sōhib-ě-āgāh. Dopun
near. The-fakīr was a-master-intelligent. It-was-said-by-him

amis-tōtas, yěs-manz yih pātashěh ôs^u,
to-this-parrot, whom-in this king was,

dop^unas, “gash, sa, nēr. Az labakh
it-was-said-by- “go, sir, go-forth. To-day wilt-thou-take
him-to-him,

panun^u mod^u.” Yim chih amis-miñě-marě-pata
thine-own body.” Who are this-hind-after

lārān, nakha rōzān chěkhna.
running, near remaining she-is-to-them-not.

10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs^u mumot^u hāputh. Pātashāh sāv
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih
that-bear-in. He-ran. Which this

pātashāha-sond^u mor^u ôs^u yih trōwun
king-of body was this was-abandoned
by-him

atiy. ,
there-verity.

Shod^u būzun tōtan. Lāryāv.
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.
Tree-hole-in he-waited.

Mor^u	lobun.	Kār^ttōs	marhabāh.
The-body	was-taken-by-him.	Make-please- ye-for-him	a-wish-of-good- luck.

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

11. **Tōta pēv atiy pathar. Yih tāv**
 The-parrot fell there-veryly down. He entered

pātashāh	pananis	maris-manz.	Yus	yüh	wazīr
the-king.	his-own	body-in.	Who	this	vizier

ōs^u,	suh	chuh	hāpatas-manz.	Pātashāh	as^l
was,	he	is	the-bear-in.	The-king	real

yus	ōs^u,	suh	khot^u	guris-pēṭh.	Dopun
who	was,	he	mounted	horse-upon.	It-was-said-by-him

yiman	lōkan,	“mōryūn	hāputh.”	Lōy^uhas
to-these	people,	“kill-ye-him	the-bear.”	Fired-by-them- at-him

bandūkh,	phuṭ^rhas	zang.	Onukh
a-gun,	was-broken-by-them- for-him	the-leg.	He-was-brought- by-them

raṭith	pātashāhas-nish.	Dop^unas	pātashāhan,
having-seized	the-king-near.	It-was-said-by- him-to-him	by-the-king,

“tē	kūr^utham	dagāy.	Bōh	mārahath-na,
“by-thee	was-done-by- thee-to-me	disloyalty.	I	should-kill-thee- not,

kyāh	karahö?	Lōkh	dapanam,	‘hāputh
what	should-I-do?	People	will-say-to-me,	‘a-bear

chus	wazīr.’	Tsē	chuy	panun^u
is-to-him	vizier.’	By-thee	is-by-thee	thine-own

mor^u body	gôl^umot^u. destroyed.	Wumāh Now-not	thāwath. I-may-keep-thee.	Ts^ah Thou
hāputh a-bear	wazīr. vizier.	Bōh, I,	hasa, sir,	mārath." will-kill-thee."

12. Dapān wustād,—

(Is) saying the-teacher,—

Onukh There-was-brought- by-them	zyun^u. firewood.	Zôlukh He-was-burnt- by-them	hāputh. the-bear.
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Hath A-hundred (years)	waīsi in-age,	gav, went,	kam less	yā or	gyāday, more,
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Āv Came	Bah^adūr-Khānas to-Bahādur-Khān	pyāday. the-messenger (of Death).
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Kar, Make,	Wahab-Khāra, Wahb-the-blacksmith-O,	"Alāh, "Allāh,	Alāh." Allāh."
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Bōz, Hear,	wōphādōrī loyalty	ankāh. (is) a-rara-avis.
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III.—SŌDĀGARA-SŪNZ^u KATH

MERCHANT-OF

STORY

1. Sōdāgār	gav	sōdāhas.	Gari	ös ^u s	
A-merchant	went	for-trade.	At-home	was-to-him	
zanāna.	Say	gayě	mushtākh	phakīras-	
the-wife.	She-veryly	went (i.e. was)	enamoured	for-mendicant-	
akis	wārayāhas-kālas.	Dōha-aki	āv	sōdāgār	
one	for-a-long-time	On-day-one	came	the-merchant	
gara	panun ^u	māl	hěth.	Pātashěhas	
house	his-own	goods	having-brought.	To-the-king	
gayě	khabar	“sōdāgar	wôt ^u .”	Pātashāh	
went	news	“the-merchant	arrived.”	The-king	
drāv	sōlas	rāth-kyut ^u ,	wôt ^u		
issued-forth	for-an-excursion	night-by,	he-arrived		
sōdāgara-sond ^u .	Chuh	atiy	wōdañě,		
(at) the-merchant's (house).	He-is	there-veryly	standing,		
pahar	chuh	gamot ^u	rōs ^u -hond ^u ,	yih	sōdāgar-
a-watch	is	gone	the-night-of,	this	merchant's-
bāy	wōsh ^u ,	wōḍi-pěth	hěs ^u n	bata-tröm ^u .	
wife	arose,	crown-of-head-on	was-taken- by-her	a-cooked-rice- copper-dish.	
Pātashāh	chuh	wuchān	tūri-pōthīn.		
The-king	is	watching	theft-like (i.e. secretly).		
Sōdāgar-bāy	drāyě	brūh-brūh,	pātashāh		
The-merchant's-wife	went-forth	in-front-in-front,	the-king		
chuh	pakān	pata-pata.	Wōt ⁱ	mōcānas-	
is	walking	after-after.	They-arrived	a-plain-	

akis-manz. **Ati** **ôś^u** **phakīr** **nāra-han**
 one-in. There was the-mendicant fire-a-small

zōlith. **Kūr^us** **ami** **salām,** **bata**
 having-kindled. Was-made-
 to-him by-her a-bow, cooked-rice

thow^unas **bōnṭha-kani,** **dop^unas,** **“khēh.”**
 was-placed-by-her- front-in, it-was-said-by-her- eat.”
 for-him to-him,

Amⁱ **tul^u** **ṣhōṭa,** **lōyun** **amis-sōdāgar-bāyě,**
 By-him was-raised a-stick, it-was- to-that-to-the-merchant's-
 struck-by-him wife,

dop^unas **“ṣīrⁱ** **kyāzi** **āyēkh?”** **Dop^unas**
 it-was-said-by- “late why didst-thou-come?” It-was-said-
 him-to-her by-her-to-him

ami **phīrith,** **“az** **ōsum** **āmōt^u** **panun^u**
 by-her in-answer, to-day was-to-me come my-own

khāwand, **tāmiy^u** **gōm** **ṣēr,** **khētam**
 husband, by-that-very went-for-me delay, eat-for-me

wuñ **bata.”** **Dop^unas** **āmⁱ-phakīran,**
 now the-cooked-rice.” It-was-said-by- by-this-mendicant,
 him-to-her

“bōh **khēmay-na.** **Gōḍañ** **dim** **anith**
 “I will-eat-for-thee-not. First give-to-me having-brought

amis-sōdāgāra-sond^u **kala.** **Ada** **khēmay**
 this-merchant-of head. Then I-will-eat-for-thee

bata.” **Pātashāh** **ôś^u** **wuchān,** **yih-kēnṣhāh**
 cooked-rice.” , The-king was watching, whatever

yimav-dōyav **katha** **karě,** **tih** **būz^u**
 by-these-two words were-made, that was-heard

pātashēhan **sōrui.**
 by-the-king all.

2. Dapān wustād, —

(Is) saying the-teacher, —

Drāyě	sōdāgar-bāy,	wōt^u	panun^u
Went-forth	the-merchant's-wife,	she-arrived	her-own
gara,	khüt^u	hyor^u.	Pātashāh
house,	she-mounted	above.	The-king
			chuh
			is
			bōna-
			below-
kani.	Ami	soṭ^u	amis-sōdāgaras
in.	By-her	was-cut	for-that-merchant
			kala,
			the-head,
wūth^u	hēth	rumāli-kēth.	Chēh
she-descended	having-taken (it)	a-kerchief-in.	She-is
pakān	brūh-brūh,	pātashāh	chuh
walking	in-front-in-front,	the-king	is
			pata-
			after-
pata.	Wōt^u	amis-phakīras-nish.	Tulun
after.	She-arrived	that-mendicant-near.	Was-raised-by-him
thōṭa,	lōyun	amis-sōdāgar-bāyě.	Dop^unas,
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-
	by-him	wife.	by-him-to-her,
ṭ^ah	sapüz^ukh-na	amis-pananis-khāwanda-	
"thou	becamest-not (the wife)	this-thine-own-husband-	
sünz^u,	wuñ	sapadakha	myōñ^u ? "
of,	now	will-thou-become	mine ? "

3. **Pātashāh** **drāv,** **wōt^u** **panun^u** **gara.**
 The-king went-forth, arrived his-own house.

Trōwun **arām.** **Gāsh** **phōl^u,** **wōth^u**
 Was-released-by-him repose (i.e. he took repose). Dawn burst-forth, there-arose

krēkh. **Dapān** **chih,** **"sōdāgar** **wātāv**
 an-outcry. Saying they-are, "the-merchant arrived

panun^u **gara,** **suy** **môr^u** **tūrav."**
 his-own house, he-veryly was-killed by-thieves."

Wōts^u **otuy** **sōdāgar-bāy,** **dapān** **chěh**
 Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, **"khāwand** **āyām,** **suy**
 to-the-king, "the-husband came-to-me, he-veryly

môr^uham **tūrav."** **Pātashāhas** **chěh** **khavar,**
 was-killed-by- by-thieves." To-the-king is information,
 them-for-me

"yih **sōdāgar** **kāmⁱ** **môr^u?"** **Tshārān**
 "this merchant by-whom was-killed?" Seeking

chih **pay,** **sōdāgar** **kāmⁱ** **môr^u,**
 they-are a-clue, the-merchant by-whom was-killed,

kaīsi **chuna** **khāsān** **zima.**
 to-anyone is-not rising responsibility.

4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh **yih** **sōdāgar,** **zōlukh.**
 Was-brought-forth- this merchant, he-was-burnt-
 by-them by-them.

Otuy **drāv** **pātashāh** **biyě** **sōriy** **chuh**
 There-veryly went-forth the-king and-also all is

wuchān. **Āyě** **āmⁱ-sūnz^u** **kōlay,** **yih** **chěh**
 seeing. She-came him-of the-wife, she is

karān **gath.** **Dapān** **chěh,** **"bōti**
 doing the-suttee-procedure. Saying she-is, "I-also

zāla **pān."** **Āyě,** **hēs^un**
 will-burn (my) body." She-came, was-begun-by-her

wōth-tshunūn^u **nāras-manz.** **Pātashāh** **gōs,**
 a-leap-to-be-taken the-fire-in. The-king went-to-her

kür^unas **thaph.** **Dapān** **chus** **pātashāh,**
was-made-by- hand-grasping. Saying is-to-her the-king,
him-to-her

“yiy, **ta** **tih** **kyāh ?** **Tiy,** **ta** **yih**
“this-if, then that what ? That-if, then this

kyāh ? ” **Dop^unas,** **“mě** **trāv** **yēla.**
what ? ” It-was-said-by- “for-me let-go from-restraint.
her-to-him,

Bōh **zāla** **pān.”** **Dop^unas,** **“nāgas-akis-**
I will-burn (my) body.” It-was-said- “spring-one-
by-her-to-him,

pěth **chěy** **myōñ^u** **dōda-běñě.** **Say** **waniy**
on is-veryly my milk-sister. She-veryly will-tell-
to-thee

amyuk^u **māñě.”** **Trōv^un** **yēla,**
of-this the-meaning.” She-was-let-go- from-restraint,
by-him

zōl^u **ami** **pān** **pananis-khāwandas-sōty,**
was-burnt by-her (her) body her-own-husband-with,

gayě **khalās.** **Pagāh** **drāv** **pātashāh,**
she-went (to) freedom Tomorrow went-forth the-king,
(from existence).

wōt^u **ath-nāgas-pěth.** **Wuch^un** **ati**
he-arrived that-spring-upon. Was-seen-by-him there

zanānāh, **amis^uy** **zanāni** **chuy** **dapān**
a-certain-woman, to-that-very woman is-veryly saying

pātashāh, **“tiy,** **ta** **yih** **kyāh ?** **yiy,**
the-king, “that-if, then this what ? this-if,

ta **tih** **kyāh ? ”** **Dop^unas** **ami** **zanāni,**
then that what ? ” Was-said-by- by-that woman,
her-to-him

“**ö̃thi-dōhⁱ** **dapay** **bōh** **amyuk^u** **jěwāb.”**
 ‘after-eight-days I-will-tell- I of-this the-answer.”
 to-thee

5. **Dapān wustād,—**
 (Is) saying the-teacher,-

Ö̃th Eight	dōh days	gay, went,	path-kun afterwards	pātashēhas to-the-king
pěv fell	yād. memory.	Lādyāv Ran	pātashāh the-king	tath-nāgas- that-spring-
pěth. upon.	Wuch^un Was-seen-by-him	sōh that	zanāna, woman,	dop^unas, was-said-by- him-to-her,
“wanum “tell-to-me	tami-kathi-hond^u that-word-of	mānē.” meaning.”	Dop^unas, Was-said-by- her-to-him,	
“gath, “go,	an bring	thāwul a-goat	biyě and-also	noṭ^u.” a-jar.”
				Onun Was-brought- by-him
thāwul a-goat	ta and	noṭ^u. a-jar.	Dop^unas, Was-said-by- her-to-him,	“was “descend
				yith- this-
nāgas-manz, spring-in,	noṭ^u the-jar	thun-phirith.” put-having-reversed (it).”	Dop^unas Was-said-by- her-to-him	
biyě, also,	“anun “bring-it	thāwul the-goat	kana by-the-ear	raṭith, having-seized,
thāwus place-of-it	naṭis-pěth the-jar-upon	kala.” the-head.”	Dop^unas, Was-said-by- her-to-him,	“lāyus “strike- to-it
shēmshēri-hünz^u a-sword-of	tünd^u.” stroke.”			

6. Dapān,—

(Is) saying (the-teacher),—

Löy^unas **shēmshēri-hünz^ü** **tünd^ü.** **Ami-**
Was-struck-by- the-sword-of blow. At-that-
him-to-it

sāta **gashān** **pātashāh** **göb**
moment (is) becoming the-king invisible

hanga-ta-manga.

unexpectedly.

7. Dapān wustād,—

(Is) saying the-teacher,—

Yih **chuh** **wātān** **bāgas-akis-manz.**
He (i.e. the king) is arriving garden-one-in.

Ati **chuh** **wuchān** **palang** **pörith.**
There he-is seeing a-bed prepared.

Athⁱ-pēṭh **khot^u** **pātashāh,** **trôwun**
It-verity-upon mounted the-king, was-released-by-him

arām. **Ati** **āsa** **parⁱyě.** **Yimav^üy**
repose. There were fairies. By-them-verity

něv **tulith** **pātashāh.** **Tsônukh**
was-conducted having-raised the-king. He-was-caused-to-
(him) enter-by-them

akis-jāyě-manz. **Sapod^u** **bědār.** **Wuchān**
a-place-in. He-became awake. Seeing

chuh **jěnatacě** **jāyě.** **Ati** **lögⁱmātⁱ**
he-is heaven-of place. There were-being-
carried-on

nagma. **Pātashāh** **chuh** **mushtākh**
dances-of- The-king is enamoured
women.

athⁱ-tamāshēs-kun.

this-very-spectacle-towards.

8. Dapān,--

(Is) saying (the-teacher),—

Gayě	yima	pariyě	pānas.	Amis
Went	these	fairies	for-themselves (i.e. <i>away on their own business</i>).	To-him

di^ukh	kunz.	Dop^uhas,	“yith	kuthis
was-given- by-them	a-key.	It-was-said-by- them-to-him,	“to-this	to-room

thāv	kuluph.	Wōth,	a^h	andar.”
apply (i.e. open)	the-lock.	Arise,	enter	within.”

Tsāv	andar.	Ati	wuchun	gur^u
He-entered	within.	There	was-seen-by-him	a-horse

zīn	karith.	Koḍun	nēbar	thaph
saddle	having-made.	It-was-brought- forth-by-him	outside	hand- grasping

karith.	Nēbar	yēli	koḍun,	chuh
having-done.	Outside	when	it-was-brought- forth-by-him,	he-is

wōdañě	thaph	karith.	Dop^uhas,
standing-still	hand-grasping	having-done.	It-was-said-by- them-to-him,

“khas	yimis-guris.”	Khot^u	amis-guris.
mount	to-this-to-horse.”	He-mounted	to-that-to-horse.

Yih	chuh	wuchān,	satav-zamīnav-tālⁱ
He (i.e. the king)	is	seeing,	the-seven-worlds-below

ti	nawav-asmānav-pēthⁱ	ti,	yih-kēnshāh
both	the-nine-heavens-above	also,	what-ever

Khōdā-Sōban	pōda	kor^umot^u	ti^h	wuch^u
by-God-the-Master	created	(was) made	that	was-seen

pātashēhan.	Tathⁱ-sōty	gav	mushtākh.
by-the-king.	That-verily-with	he-became	entranced.

Gös	pöda	Shētān.	Dop^unas,	“kyāh
Became-to-him	visible	Satan.	It-was-said-by-	“ what
			him (Satan)-to-him,	

chukh	wuchān ? ”	Dop^unas	pātashēhan,
art-thou	seeing ? ”	It-was-said-by-	by-the-king,
		him-to-him	

“yih-kēnthāh	Khōdā-Sōban	pöda	kor^u,
“ what-ever	by-God-the-Master	created	was-made,

tiḥ	chus	wuchān.”	Dop^unas	Shētānan
that	I-am	seeing.”	It-was-said-by-	by-Satan
			him-to-him	

phīrith,	“ami-khōta	hāway	bōh.	Yih
in-reply,	“ that-than	(more) will-show-	I.	This
		to-thee		

chěy	myōn^u	kunz.	Yith-kuṭhis	thāv
is-verily	my	key.	To-this-room	apply

kuluph.	Wōth,	ath	andar.”	Tsāv
the-lock.	Arise,	enter	within.”	Entered

pātashāh	andar.	Wuchun	ati	khar
the-king	within.	Was-seen-by-him	there	an-ass

gandith.	Dop^unas,	“kaḍun	nēbar,	khas
bound.	It-was-said-by-	“ bring-it-	outside,	mount
	him (Satan)-to-him,	forth		

amis^uy.	Yih-kēnthāh	Khōdā-Sōban	pöda
to-that-very-one.	What-ever	by-God-the-Master	created

kor^u,	tami-pēthⁱ-kani	wuchakh	biyě
was-made,	that-in-addition-to	thou-shalt-see	more

kēh.”	Khot^u	pātashāh	amis-kharas.
something.”	Mounted	the-king	to-that-ass.

9. Dapān wustād,—

(Is) saying the-teacher,—

Barābar

At-once

wātanōwunhe-was-caused-to-arrive-
by-him (the-ass)**panun^u**

his-own

gara.

house.

Khot^u

He-ascended

hyor^u.

up.

Phīrith

Returning

woth^u.

he-descended.

WuchunWas-seen-
by-him**ati**

there

na

not

khar.

the-ass.

Pātashēhas

To-the-king

āv

came

armān

longing

tami-bāguk^u.

of-that-garden.

Wōh

Now

kētha-pōṭhⁱ

how

wāti ?

will-he-arrive (there) ?

Tot^u,

From-there,

dapān,

(they-are-)saying,

gav

he-went

athⁱ-nāgas-pēṭh.

that-very-spring-on.

Dopun

It-was-said-by-him

tamis-zanāni,

to-that-to-woman,

“mē

“to-me

wanta

please-tell

yi,

this-if,

ta

then

ti

that

kyāh ?

what ?

ti,

that-if,

ta

then

yih

this

kyāh ? ”

what ? ”

Dop^unasIt-was-said-by-
her-to-him**ami**

by-that

zanāni,

by-woman,

“anun

“bring-him

panun^u

thine-own

nēcyuv^u,

son,

biyě

also

an

bring

noṭ^u,

a-jar,

biyě

also

an

bring

shēmshēr.”

a-sword.”

Dop^unas,It-was-said-by-
her-to-him,**“was**

“descend

yith-

this-

nāgas-manz,

spring-in,

wālun

bring-down-him

panun^u

thine-own

nēcyuv^u,

son,

pāwun

cause-him-to-fall

pathar,

down,

thāwus

place-of-him

naṭis-pēṭh

the-jar-upon

kala." the-head."	Kanas To-his-ear	kür^unas was-done-by- him-to-him	thaph hand- grasping	âmⁱ by-that
pātashēhan, by-king,	tuj^un was-raised-by-him	shēmshēr, the-sword,	lāyi he-will-strike	
amis-nēcivis, to-that-to-son,	kür^us was-made- for-him	ami-zanāni by-that-by- woman	thaph hand-grasping	
ath-shēmshēri. to-that-to-sword.	Dop^unas, It-was-said-by- her-to-him,	" yiy, " this-verily,	gav became (i.e. is)	
tiĥ ; that ;	tiy, that-verily,	gav became (i.e. is)	yih. this.	Ts^ah Thou
mushtākh enamoured	bāgas ; for-the-garden ;	běně the-sister	myōn^u mine	gayě became
mushtākh enamoured	phakīras." for-the-mendicant."			

IV.—LĀLA-MALIKUN^u WON^uMOT^u GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

1. Dapān-chuh,—

Saying-he-is,—

Dayě,

O-God,

zār

petitions

wānⁱmay,are-said-by-me-to-
Thee,**Khödāyě,**

O-God,

bōztam

please-to-hear-me

tay,

. . . ,

Samsār

The-world

bözⁱgār.

(is) a-deceiver.

2. Hazrat-i-Ādam

Saint Adam

gōḍa

first

lod^unamwas-sent-by-Him-
for-me**tay,**

. . . ,

Malakav

By-angels

kor^uhayhe-was-made-by-
them-veryly**tayār.**

complete.

Phor^uWas-a-plunderer
(i.e. ruined)**tas**

for-him

Yiblis,

Satan,

tati

from-there

kor^unam¹he-was-expelled-
by-him-for-me**tay,**

. . . . ,

Samsār

The-world

bözⁱgār.

(is) a-deceiver.

3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . . . ,

PhīrithHaving-become-
hostile**gös**

went-for-him

kuphār.

the-infidels.

¹ Hütim pronounces this word *kur^unam*, but Śrīnagar paṇḍits *kud^unam* or *koḍ^unam*.

Āh **tāmⁱ** **kor^unay,** **sārⁱ** **gav** **ālam**
 A-sigh by-him was-made- flooded (in went the-universe
 by-him-verity, his tears)

tay,

... ,

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

4. Hazrat-i-Yisāh **kēh** **chuna** **kam** **tay,**
 Saint Jesus anything is-not less . . . ,

Sōhiba-sond^u **ṭōṭh^u** **yār.**
 The-Master-of beloved friend.

Tsōn **asmānan-pēṭh** **tāmⁱ** **sabakh** **dop^unam**
 Four heavens-upon by-Him lecture was-said-by-
 Him-for-me.

tay,

... ,

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

5. Hazrat-i-Musāy **trōwuy** **kadam** **tay,**
 Saint by-Moses was-put-forth- a-step . . . ,
 verily

Sōhiba-sond^u **kara** **dīdār.**
 The-Master-of I-will-do seeing.

Kōh-i-Tōra-pēṭha **tāmⁱ** **katha** **karēnam**
 Mount-of-Sinai-from-on by-him words were-made-by-
 him-for-me

tay,

... ,

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

6. **Hazrat-i-Yibrāhim** **kēh** **chuna** **kam** **tay,**
 Saint Abraham anything is-not less . . . ,

Putalēn **korun** **nakār.**
 (Of-) idols was-made-by-him prohibition.

Tāmⁱ **kor^u** **dīn-i-Mahmad** **mahkam** **tay,**
 By-him was-made the-faith-of- established . . . ,
 Muḥammad

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

7. **Marith** **kabari** **yēli** **wālanam** **tay,**
 Having-died in-the-grave when they-will-cause-
 me-to-descend . . . ,

Panin **böyⁱ** **kyāh** **yār.**
 My-own brethren or friends.

Tati **Lāla-Malikas** **kyāh** **hāwanam** **tay,**
 There to-Lāl-Mallik what will-they-show-
 to-me

Samsār **bözⁱgār.**
 The-world (is) a-deceiver.

V.—SÖNARA-SÜNZÜ KATH

THE-GOLDSMITH-OF STORY

1. Dapān wustād,—

(Is) saying the teacher,—

Shēharā A-city	akh one	chuh-ô^smot^u. has-been.	Tātⁱ There	chuh is
sōnar. goldsmith.	Suy He-veryly	ô^s was	tā^sas (of-) pupil	bahan-hatan-hond^u twelve-hundred-of
zyuth^u. the-superior.	Yuhuy He	ô^s-gadān was-making	wasth articles	
pā^sashēha-sanzē-kōrē-kitⁱ. the-king's-daughter-for.		Tot^u There	ô^s-gashān was-going	
sōnara-sünz^u the-goldsmith-of	zanāna wife	hēth. carrying (them).	Aki-dōha On-one-day	
dopus it-was-said- to-her	ami-pā^sashāh-kōri, by-that-king's-daughter,	“sōzun^u “is-to-be- sent	gathi it-is-proper	
panun^u thine-own	khāwand.” husband.”	Dōha-aki On-day-one	drāv went-forth	
sōnar, the-goldsmith,	sōna-sünz^u gold-of	wōj^u ring	hēth, having-taken,	
pā^sashāha-sanzē-kōrē-kit^u. king's-daughter-for.		Ami By-her	pasand approval	
kür^usna. was-made-for- it-not.	Dop^unas, It-was-said-by- her-to-him,	“yith “to-this	chēy is-veryly	
wad.” crookedness.”	Āv He-came	pot^u (home) back	phīrith. returning.	Wōt^u He-arrived

panun^u **gara.** **Pěv** **bēmār.**
 his-own house. He-fell sick.

2. Amis **ôsus** **pātashāha-sanzě-kōrě-hond^u**
 To-him was-to-him the-king's-daughter-of

ash^ěkh **gōmot^u.** **Pātashāh-kōrě** **ô^u-gōmot^u**
 love become. To-the-king's-daughter was-become

amis-sōnara-sond^u **ash^ěkh.** **Dōda-mājě-kun**
 this-goldsmith-of love. The-foster-mother-to

wanān **pātashāh-kūr^u, —**
 (is) saying the-king's-daughter, —

“Zargar-něcyuvāh **pūr^u-khumār.**
 “A-goldsmith-son (is) full-of-languishment.

“Dīshith **log^um^uy,** **dōda-māji,** **mot^u**
 “Having- is-attached- O-foster-mother, mad
 seen-him to-me-verbly,

hay **amār.”**
 O! desire.”

Dōda-mōj^u **chěs-wanān** **phīrith, —**
 The-foster-mother is-to-her-saying answering, —

“May **kar,** **kūrⁱyěy,** **shurⁱ-bāshě.**
 “Do-not make, O-daughter, child-talk.

“Lagakh **ash^ěkañě** **wālawāshi.**
 “Thou-wilt- love-of (in-) the-net.
 be-caught

“Ōra-kani **ditay,** **kūrⁱ,** **kana-dōlī.**
 “In-that- give-verbly, daughter, ear-closing.
 direction

“Ōra **mā** **lagaham** **wōbālī.”**
 “(So that) not mayst-thou-find- in-blameworthiness.”
 from-there thyself-not

3. Sōnar chuh bēmār. Amis chuh
 The-goldsmith is sick. To-him is

ash^hkun^u tab. Amis-sōnara-sünz^u-kōlay chēh
 love-of fever. That-goldsmith's-wife is

gāt^uj^u. Amis tog^u bōzun āmⁱ-sond^u
 clever. To-her it-was-possible to-understand him-of

dōd^u. Dapān chēs, “t^h hēch lāyānⁱ
 the-pain. Saying she-is-to- “thou learn to-be-thrown
 him,

rīnzⁱ, biyě gar sōna-sāndⁱ rīnzⁱ z^h. ”
 balls, also make gold-of balls two.”

4. Dapān wustād,—
 (Is) saying the-teacher,—

Gārⁱ āmⁱ sōna-sāndⁱ rīnzⁱ z^h.
 Were-made by-him gold-of balls two.

Drāv athas-kēth hēth rīnzⁱ. Lāyān-
 He-went-forth the-hand-in taking balls. Throwing-he-

chuh apörⁱ ta yipörⁱ kañivⁱ
 is in-that-direction and in-this-direction stone-of

ta shēstrāvⁱ. Wōt^u ot^u pātashāha-sanzē-
 and iron-of (balls). He-arrived there the-king's-

dārē-tal. Löyin ati sōna-sāndⁱ rīnzⁱ
 window-under. Were-thrown- from-there gold-of balls
 by-him

z^h pātashāha-sanzi-kōri-halamas-manz. Ami
 two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phīrith thūd^u-kani ōna,
 was-shown- there-from turning- backwards (a) mirror,
 to-him herself

biyě **trôwun** **dāri-kānⁱ** **āb,** **biyě**
again was-cast-by-her the-window-
through water, again

trôwun **pōshě-gõnd^u,** **biyě** **trôwun**
was-cast-by-her (a) flower-bunch, again was-cast-by-her

kīh, **biyě** **tuj^un** **shěstriü^u** **salay,**
hair, again was-lifted-up-by-her a-made-of-iron spike,

dyutun **ath-dārě-handis-dāsas** **khash.** **Āmⁱ**
was-given-by-her to-that-window's-sill a-cut. By-that

sōnar¹ **wuchⁱ,** **āv** **phīrith,**
goldsmith they-were-seen, he-came (home) returning,

wôt^u **panun^u** **gara.** **Dop^unas** **panañě-zanāni.**
he-arrived his-own house. It-was-told-
by-him-to-her to-his-own-wife.

Dop^unas, **"kě-hō** **koruth?"** **Āmⁱ**
It-was-said-by-her-
to-him, "what-Sir was-done-by-thee?" By-him

won^unas **phīrith,** **"rīnzⁱ** **hay** **lōyⁱmas.**
it-was-said-by-him-
to-her answering, "the-balls O were-thrown-by-
me-to-her.

Tim **hay** **gös** **halamas-manz.** **Tōra** **hay**
They O went-for-her the-lap-cloth-
into. Therefrom O

hōw^unam **phīrith** **thüd^u-kani** **ōna,** **biyě**
was-shown-by-her-to-me turning-herself backwards (a) mirror, again

hay **trôw^unam** **dāri-kānⁱ** **āb,** **biyě**
O was-cast-by-her-
to-me the-window-through water, again

¹ *Sōnar* is here the case of the agent; the more usual form would be *sōnaran*.

trôw^unam was-cast-by-her- to-me	pōshě-gõnd^u, (a) flower-bunch,	biyě again	trôw^unam was-cast-by-her- to-me	
kīh, hair,	biyě again	dyutun was-given-by-her	shěstravi-salayi-sōty a-made-of-iron-spike-with	
dāsas to-the-(window) sill	khash." a-cut."	Dop^unas It-was-said-by- her-to-him	ami by-her	phīrith, answering,
"thiūr^u-kani " backwards	hav O	hōw^unay was-shown-by- her-to-thee	ōna, (a) mirror,	kus-tāñ somebody
ōs^umot^u-chus was-(there)-for-her	wōpar ; other ;	āb water	hav O	trôw^unay, was-cast-by-her- to-thee
āb-dawa-kañ water-drain-by- means-of	gathi it-is-proper	atun^u ; to-enter ;	pōshě-gõnd^u flower-bunch	
trôw^unay, was-cast-by-her-to-thee,	bāgas-manz the-garden-in	gathi it-is-proper	atun ; to-enter ;	
salayi-sōty spike-by	hōw^unay, it-was-shown-by-her- to-thee,	anun^u to-be-brought	gathi is-proper	
phaharawāv, (a) file,	tath to-it	chiy are-verily	pōlādāvⁱ made-of-steel	nēza, railings,
tim they	gathan are-proper	taṭānⁱ ; to-be-cut ;	kīh hair	trôw^unay, was-cast-by-her- to-thee,
" chēs " I-am	wālān causing-to-descend	kangañ." a-comb."		

5. **Dapān wustād,—**
(Is) saying the-teacher,—

Drāv Went-off	yih this	sōnar goldsmith	shāman-bögⁱ, at-evening-about,	tāv he-entered
ath-bāgas-manz. that-garden-in.	Wuchun Was-seen-by-him	ati there	palang, a-bed,	
khot^u he-mounted	athⁱ-palangas-pēth. that-very-bed-upon.	Shikasta-söty His-weakness-owing-to		
pēyēs there-fell-to- him	nēnd^ar. sleep.	Āyēs She-came- to-him	yih this	pātashāh-kūd^ü. king's-daughter.
“Shānda “ From-the-pillow	chēs-karān she-is-for-him- making	khör, the-feet,	khōra from-the-foot	
chēs-karān she-is-for-him-making	shānd.” the-pillow.”	Yih He	kēh at-all	hushyār awake
gōs-na. became-for- her-not.	Yutāñ In-the-meantime	gāsh dawn	log^u began	phōlani. to-flower.
Pātashāh-kūr^ü The-king's-daughter	tūj^ü fled	panun^u her-own	gara, house,	path-kun afterwards
gav became	hushyār awake	sōnar. the-goldsmith.	Yiwān-chuh Coming-he-is	yiti from-here
panun^u his-own	gara. house.	Wanān-chēs Saying-she-is-to-him	panūñ^ü his-own	kōlay, wife,
“kē-hō “ what-Sir	koruth?” was-done-by- thee?”	Yih He	chus-dapān is-to-her-saying	phīrith, answering,
“sa “ she	nay not-even	kēh at-all	āyēm.” came-to- me.”	Dop^unas Was-said-by- her-to-him
ami- by-that-				
zanāni, woman,	“talau “ O	yūrⁱ-hond^u hither	wōla.” come.”	Gav. He-went.

Wuchus **ami-panañi-zanāni** **cēndas.** **Wuchin**
 Was-looked- by-this-his-own-woman to-the-pocket. Were-seen-
 for-him by-her

ati **rīnzi** **z^ah** **sōna-sāndⁱ,** **timay** **yim**
 there the-balls two gold-of, those-very which

tami-dōha **lāyānas** **halamas-manz.** **Dop^unas,**
 on-that-day had-been-thrown- lap-cloth-in. It-was-said-by-
 by-him-to-her her-to-him,

“sa **chěy** **āmüs^ü,** **t^ah** **chukhna** **gōmot^u**
 “she is-to-thee come, thou art-not become

hushyār. **Wuñ,** **yěli** **biyě** **gathakh**
 awake. Now, when again thou-shalt-go

kālacēn, **těli** **dapay** **bōh** **sabakh.”**
 at-eventide, then I-will-say-to-thee I a-lesson.”

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam **dah** **tulⁱnas** **athan-hāndⁱ,** **akis .**
 Nails ten were-raised-by- the-hands-of, to-one
 her-for-him

ōs^unas **dyut^umot^u** **sōn^u** **khash.** **Dop^unas,**
 was-by-her-to-it given a-deep cut. It-was-said-by-
 him-to-her,

“môr^uthas.” **Ami** **dop^unas** **‘phīrith,**
 “killed (i.e. wounded)- By-her it-was-said-by- answering,
 by-thee-am-I.” her-to-him

“mölⁱ **māji** **chěsna** **thuñ^ümüs^ü** **nöyid**
 “by-father by-mother I-am-not put barber's

sabakas. **Wōñ** **yěli** **gathakh,** **těli**
 to-lesson. Now when thou-wilt-go, then

dimay I-will-give-to-thee	dawāhan." a-little-medicine."	Ami By-her	dyut^unas was-given-by-her-to-him	
marṣa-wāgan of-red-pepper	rāṣhi-hanā, a-very-little,	biyě also	nuna of-salt	rāṣhi- a-very-
hanā. little.	Dop^unas, It-was-said-by-her-to-him,	" biyě " again	yěli when	tath-palangas- that-bed-
pěṭh on	khasakh, thou-wilt-mount,	těli then	yiyyi, will-come-to-thee,	něnd^ar. sleep.
Yih This	dawāh medicine	rāṣhi-han a-little-amount	gāndⁱzēs, (thou) must-bind-it,	ada then
yiyyi will-come-to-thee	něnd^ar sleep	shěh^uj^u." cool."	Drāv Went-forth	ati from-there
sōnar, the-goldsmith,	dawāh the-medicine	rāṣhi-han a-little-amount	hěṣ^un was-taken-by-him	
sōty, with,	wōt^u he-arrived	ath-bāgas-manz, that-garden-in,	khot^u he-mounted	ath- that-
palangas-pěṭh, bed-on,	chuh he-is	prārān waiting	tēr long-time	tān, during,
yih she	kuni at-all	yiwān-chēs-na. coming-is-to-him-not.	Hěṣ^unas There-began-for-him	
yiñ^u to-come	něnd^ar, sleep,	athas to-the-hand	chus is-for-him	dōd^u, pain,
ath to-it				
chuh he-is	karith having-made	thaph. holding.	Dopun, It-was-said-by-him,	" wuñ " now-indeed
āyě-na, she-came-not,	yith (if) to-this	ṣhunahö I-had-applied	bōh I	dōdis to-the-pain

dawāh,	shěh^uj^u	karahö	něnd^ar."	Yuthuy
the-medicine,	(then) cool	I-should-	sleep."	As-verily
		have-made		

ath-dödis	thunun	dawāh,	tyuthuy
to-that-pain	was-applied-by-him	the-medicine,	so-verily

pyōs	wölinjě	vih,	chuh	lalawān
there-fell-to-him	to-the-heart	poison,	he-is	caressing (it)

thod^u	wöthith.
upright	having-arisen.

7. Dapān wustād,—

(Is) saying the-teacher,—

Āyě	yih	pādashāha-sünz^u	kūr^u.	Amis
Came	this	king's	daughter.	To-him

moth^u	sōruy	dōd^u.	Korun	amis-sōty
was-forgotten	all	pain.	Was-done-by-him	her-with

yih	karun^u	goth^u.	Pěyěkh	něnd^ar.
what	to-be-done	was-proper.	There-fell-to-them	sleep.

Yut^u-tāñ	gāsh	log^u	phōlani.	Kuṭ^awāl
Here-up-to (by-	dawn	began	to-flower.	The-chief-of-
this-time)				police

chuh	wasān	apörⁱ-kiñ	āgayi.	Wuchun
is	coming-	on-that-side-	for-inspection.	Was-seen-
	down	from		by-him

ati	pādashāha-sünz^u	kūr^u	biyě	sōnar.
there	the-king's	daughter	and	the-goldsmith.

Rāṭⁱ	āmⁱ-kuṭ^awālan,	nīn	raṭith,
They-were-	by-that-chief-	they-were-taken-	having-
arrested	of-police,	by-him	arrested,

kārin	hawāla	trālěn,	kārikh
they-were-made-	in-custody	to-the-constables	they-were-made-
by-him			by-them

köd.	Ati	ôsu	pakān	wati
imprisoned.	There	there-was	going	on-the-road

akhāh.	Amis^uy	dopukh	yimav-kōdyau-
a-certain-one.	To-him-verily	it-was-said- by-them	by-these-prisoners-

dōyav,	“t^ah,	hasa,	dizi	krēkh
two,	“thou,	Sir,	must-give	an-outcry

sōnar-aṭa-pēṭha.	Dāpⁱzēkh,	‘pātashēhas
the-goldsmiths'-market- from.	Thou-must-say- to-them,	‘for-the-king (the- king's)

khar	pēv	kōng-wāri.	Khabar	chyā
ass	fell	in-the-saffron-field.	News	is-there? (there- is-not)

loṭ^u	ṭaṭanasa	kina	hoṭ^u	ṭaṭanas.
tail	will-they-cut- for-him?	or	throat	they-will-cut-for- him.

Pātashēhas	khar	pēv	kōng-wārē.
The-king's	ass	fell	in-the-saffron-field.

Pakān	dil	gōm	tātⁱ	tārē.
Going	the-heart	became-to-me	there	confused.

Vir	hēth	wātun^u	goth^u	sōli-gārē.
Fine- money	having- taken	to-arrive	was-proper	at-dawn- time.

Nata	tas	pātashāh	tati	mārē.' "
Other- wise	him	the-king	there	will-kill.' "

Būz^u	ami-sōnara-sanzi-zanāni.	Drāyē
Was-heard	by-that-goldsmith's-wife.	She-went-forth

bāzar,	hēsan	ṭōcē,	lazan	kranjē,
(to) the-market,	were-bought- by-her	loaves,	were-placed by-her	to-a-basket,

drāyě**hěth.**

she-went-forth

having-taken (them).

“ Shēn-köd-khānan**šöcě****bög^urēmay.**

“ For-six-prisons

loaves

were-divided-by-me-O.

Satimis**atayō,****bār-Khōdāyō****hāy.”**To-the-
seventh

I-will-enter-O,

Great-God-O

alas.”

8. Dapān wustād,—

(Is) saying the-teacher,—

Bög^urēn yima-šöcě.Were-divided-
by-her

these-loaves.

Dop^unakh,It-was-said-by-
her-to-them,**“khāwand**

“ husband

chum

is-to-me

bēmār.

sick.

Āthⁱ

Therefore

kyāh

verily

dop^uhamIt-was-said-by-them-
to-me**pīrav**

by-saints

phakīrav,

(and) by-faḡirs,

‘šöcě

‘loaves

gathan

are-proper

bög^urañě

to-be-divided

satan-köd-khānan.’

to-seven-prisons.’

Yih-kěnthāh

Whatever

dapun

to-be-said

chuwa,

is-by-you,

tiḥ

that

dápⁱzēmyou-must-say-
to-me**yōra**

from-here

asawunuy.

even-as-I-enter.

Ōra

From-there

nērawun^u

as-I-go-forth

kěh

anything

dápⁱzēm-na,you-must-say-to-
me-not,**mě**

to-me

gathi

will-occur

shěkh.”

anxiety.”

Dop^unakhIt-was-said-by-her-
to-them**biyě,**

also,

“ mā

“ I-wonder-if

chuh

there-is

kāh

any

ködⁱ

prisoner

yiti ? ”

here ? ”

Dop^uhasIt-was-said-by-them-
to-her**yimav,**

by-them,

“ patimi-pahara ānⁱmātⁱ kuṭ^awālan z^ah
 at-the-last-watch (were) brought by-the-chief-of- two
 (of the night) police

ködⁱ. Tim chih path-kun.” Wōs^u
 prisoners. They are at-the-back.” She-arrived

yiman-nish. Dopun amis-pananis-khāwandas,
 these-near. It-was-said-by-her to-that-her-own-to-husband,

“ wuñ kētha-pōthⁱ mōkali yiti pātashāh-
 now how will-escape from-here the-king’s-

kūr^u ? Tagiyē mōkalāwūñ^u yih pātashāh-
 daughter ? Is-she-possible- to-be-released this king’s-
 for-thee

kūr^u ? ” Dop^unas āmⁱ phīrith, “ tih
 daughter ? ” It-was-said-to- by-him answering, “ that
 her-by-him

yēli tagihēm, ada kyāzi lagahö
 when (if) it-had-been-known- then why should-I-have-
 how-for-me, remained (in)

köd ? ”

imprisonment ? ”

9. Dapān wustād,—

(Is) saying the-teacher,—

Koḍun nāla panun^u pōshākh, thunun
 Was-taken-off- from-the- her-own garment, it-was-put-
 by-her neck on-by-her

pātashāh-kōrē ; pātashāh-kōrē-hond^u koḍun,
 to-the-king’s-daughter ; the-king’s-daughter-of was-taken-off-
 by-her,

thunun pānas. Kründ^u di^unas
 was-put-on-by-her to-herself. The-basket was-given-by-her-
 to-her

wōtamukhⁱ, **drāyē** **nēbar** **pādashāh-kūr^ū,**
upside-down, issued forth the-king's-daughter,

gayē **panun^u** **gara.** **Kuṭ^awālan** **dyut^u**
she-went her-own house. By-the-chief-of- was-given
police

rapaṭ **pādashēhas.** **Dop^unas,** **“pādashāh-kūr^ū**
report to-the-king. It-was-said-by- “the-king's-daughter
him-to-him, (was)

biyē **ô^s** **sōnar** **bāgas-manz.** **Timay**
and was a-goldsmith the-garden-in. They-veryly

kyā **kārim** **kōd.”** **Pādashāh** **drāv**
of-course were-made- (in) prison.” The-king went-forth
by-me

adālūt^ū-pēṭh. **Ānikh** **yim-rātākⁱ-kōdⁱ** **z^ah.**
the-court-of- Were-brought-by- these-of-the-night- two.
justice-on. them prisoners

Wuchikh **yim** **bōt^ū** **z^ah.** **Sōnara-sanzi-**
Were-seen- these husband-and- two. By-the-goldsmith's-
by-them wife

kōlayi **gāndⁱ** **gulⁱ** **z^ah** **pādashēhas.**
wife were-fastened- the-fore-arms two to-the-king.
together

Dop^unas, **“pādashēham,** **āsⁱ** **kyāh**
It-was-said-by-her- “my-king, we of-a-truth
to-him,

ôsⁱ **gamātⁱ** **sālas.** **Tōra** **kyāh**
were gone to-a-marriage-feast. From-there of-a-truth

āy **ta** **wōtⁱ** **yith-cyōnis-shēharas-manz.**
(we) came and arrived this-thy-city-in.

Gav **tēr.** **Ada** **tāy** **cyōnis-bāgas-manz.**
It-became late. Then (we) entered thy-garden-in.

Ati wuch^u palang, khātⁱ ath-pěth,
 There was-seen a-bed, (we) mounted it-upon,
 kor^u arām ōra āv cyōn^u kuṭ^awāl.
 was-made repose, from-there came thy chief-of-police.

Amiy kyāh niy raṭith kârin
 By-him- of-a-truth were-taken having-arrested (we) were-made-
 verily by-him

köd." Wōth^u kuṭ^awāl, dopun
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him

pātashēhas, "pātashēham, cyōñ^u kūr^u
 to-the-king, "my-king, thy daughter

karinam kasam Vigⁱñāh nāga-pěṭha.
 let-her-make-for-me oath the-Vigⁱñāh Nāg-from-on.

Dapān, 'yus ati apoz^u kasam karihē,
 (People are) saying, 'he-who there untrue oath might-have-made,
 suh wōthihē-na tátⁱ thod^u, suh ôs^u
 he would-have-arisen-not there upright, he was

tatiy marān.'" Dop^u ami-sōnara-sanzi-
 there-verily dying.'" It-was-said by-that-goldsmith's-
 zanāni amis-sōnaras, "tagiyě yih pātashāh-
 wife to-that-goldsmith, "is-she-possible- this king's-
 for-thee

kūr^u bacāwūñ^u?" Dop^unas, "hāvtam
 daughter to-be-caused-to- It-was-said-by- 'show-please-
 escape?" him-to-her, to-me

wath." Dop^unas, "akh, trāv sōruy
 a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

pōshākh, khōran thun khrāv, biyě
 (thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusōñ^u. Yēli ot^u
 rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrě, cyōn^u
 they-shall-cause-to-arrive this-king's-daughter, for-thee

gashi gathun^a, amis-pātashāh-kōrě karūn^u
 it-is-proper to-go, to-this-king's-daughter to-be-made

gashi thaph dāmānas, dapun^a gathēs,
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

'mě dita gōḍa khōrāth. Sa kyāh
 'to-me give-please first alms.' She of-course

hāvi ada kasam, cyōnuy mōkh
 will-show then the-oath, thine-only face

raṭith dapi, 'hā hāzⁱ Vigⁱnāh-nāga,
 having-seized she-will-say, 'O holy O-Vigⁱnāh-Nāg,

nēmī-matis siwāh kyāh kūr^um-na kōsi
 to-this-mad-one except certainly was-made-to- by-anyone
 me-not

dāmānas thaph.'''
 to-the-skirt seizing.'''

Vigⁱnāh nāgas wūth^uy srānas.
 To-the-Vigⁱnāh Nāg she-descended-veryly for-bathing.

"Kuwa zāna maṭi māh lod^unam rāh ?
 "How do-I on-the I-wonder- was-loaded- the-fault ?
 know, shoulder how for-me

Mātⁱ thaph löy^unam ḍōli-dāmānas."
 By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-
 of-(my) garment."

Kuṭ^uwāl-gānas gudariv kyāh ?
 To-the-chief-of-police- happened what ?
 the-pimp

Sōriy yār gay pānas pānas.
 All friends went voluntarily voluntarily.

Kuṭ^uwāl-gānas gudariv kyāh ?
 To-the-chief-of-police-the-pimp happened what ?

10. Pātashāh-kūr^u gayě gara, kuṭ^uwāl
 The-king's-daughter went home, the-chief-of-
 police

dyutukh	phahi,	sōnara-sāndⁱ	bōt^u
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

z^ah	chih	gari-panani.	Sōnar	gav
two	are	in-the-house-their-own.	The-goldsmith	became

bēmār.	Yihōy	kor^unas	āsh^ēkun^u	tab.
ill.	This-verily	was-made-by- him-for-her	of-love	the-fever.

Yih	ōs^u	sōnara-sūnz^u	zanāna	gāt^uj^u
This	was	the-goldsmith-of	wife	clever.

Godun	mōhara-hatas-akis	rosh^u	Yih
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

gonḍun	pananis-khāwandas.	Pāna
was-tied-by-her	to-her-own-husband.	She-herself

lōgun	saniyās.	Amis	pōr^un
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (he)-was- dressed-by-her

gōpōlⁱ.	Wātanōw^un	pātashāha-sond^u
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

gara.	Dopun	amis-pātashēhas,	“yih
at-the-house.	It-was-said-by-her	to-that-king,	“this (girl)

chēm	bōyⁱ-kākañ,	yih	chēy	tē
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

hawāla.	Mē	chuy	gathun^u	bōyis-nish.
a-deposit.	To-me	is-verily	to-be-gone	to-the-brother- near.

Suh	chum	gamot^u	sōdāhas.	Yih
He	is-for-me	gone	for-merchanting.	This (girl)

chēy	myōñ^u	gōpōlⁱ	hawāla,	yotāñ
is-to-thee	my	dancing-girl	a-deposit,	until

āsⁱ	yimōy.	Yih	chěy	pākh,	yih
we	shall-come-to-	She	is-very	pure,	her
	thee.				

thövⁱzēn	panañē-kōrē-sōty."	Āyě	phīrith
you-must-keep-	thine-own-daughter-with."	She-came	returning
her			

panun^u	gara.	Kēh	kālā	gav,	āv
(to) her-own	house.	Some	a-time	went,	came

yih	sōnar	biyě	gara	panun^u.
this	goldsmith	again	(to) home	his-own.

11. Dapān wustād,—

(Is) saying the-teacher,—

Lôgun	sōdāgār	ami	zanāni.
He-was-made-to-appear-	a-merchant	by-that	woman.
like-by-her			

Wötⁱ	ath-pātashēha-sandis-shēharas-manz.
They-arrived	that-king's-city-in.

Lôgu	ami	biyě	saniyās.
He (she)-was-made-to-	by-her	again	an-ascetic.
appear-like			

Khāwand	thôwun	dēras-pēth	sōdāgār
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lōgith,	pāna	gayě	pātashēhas.
being-made-to-appear-	she-herself	went	to-the-king.
like,			

Gond^unas	dāwāh,	"dim	gōpölⁱ."
Was-bound-by-	a-claim,	"give-to-me	the-dancing-girl."
her-to-him			

Diwān	chuh	achēn	d^uh.	Dapān
Giving	he-is	to-the-eyes	smoke.	Saying

chēs,	"dim	gōpölⁱ.
she-is-to-him,	"give-to-me	the-dancing-girl.

Tānana	tan^anana	tanānay.
Tānana	tananana	tanānay.

Yim	kār	chěh	karān	zanānay.
These	actions	are	doing	women-only.

Niyěn	ta	kür^un	hawāla	pananis-
Was-taken-	and	was-made-	to-the-	to-her-own-
by-her		by-her	charge	

khāwandas.	Dop^unas,	“š^ah	zān,	ta
husband.	It-was-said-by-her-	“thou	know,	and
	to-him,			

yih	zān.”
(thou) this-woman	know.”

VI. YŪSŪPH-ZALĪKHĀ KATH.

YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā ?
 King-Yūsuf Zulaikhā, Friend, wilt-thou-not-
 hear ?

2. Zalīkhā chēh wanān,—
 Zulaikhā is saying,—

“Sālas yikh-nā ? pōlāv khēkh-nā ?
 “To-the-feast wilt-thou-not-
 come ? pulāo wilt-thou-not-eat ?

Yitam gāh bēgāh ; yāra,
 Come-thou in-season out-of-season ; Friend,
 please-to-me

bōzakh-nā ?
 wilt-thou-not-hear ?

3. Sath kuṭhⁱ larē chim, cyāñē-
 Seven rooms in-the-house are-to-me, for-thy-

lōhlari chim.
 longing they-are-to-me.

Bēhtam sāthā ; yāra, bōzakh-nā ? ”
 Sit-please-for-me a-moment ; Friend, wilt-thou-not-
 hear ? ”

4. Putal-khānas byon^u byon^u pānas
 Of-the-idol-house separately separately of-her-own-
 accord

Kor^unakh pardā ; “yāra, bōzakh-nā ? ”
 Was-made-by-her- a-veil ; “Friend, wilt-thou-not-
 for-them hear ? ”

5. "Ati kyā thôwuth, asě-kun
 "Here what was-placed-by-thee, us-before

hôwuth ? "

was-shown-by-thee ? "

- Dop^unas,** "chum Khödā; yāra° ? "
 It-was-said-by-her- "it-is-to-me a-God; Friend, etc. ? "
 to-him,

6. "Khödā gav suy, mani-panañē
 "God is He-alone, from-the-mind-thine-
 own

kās dōy.
 expel the-belief-in-two.

- Shōlān chuh shēmāh ; yāra° ?**
 Shining is the-lamp-flame ; Friend, etc. ?

7. **Khödā chuh kunuy, jalwa dith**
 God is one-only, glory having-given

drāv nonuy.
 He-issued manifest.

- Kañě-manz chyā mōdā ? yāra° ? "**
 Stone-in is-there meaning ? Friend, etc. ? "

8. **Hazrat-i Yūsūph solⁿ. Pata lādyēyēs**
 Saint Yūsuf fled. After ran-to-him

Zalikhā.

Zulaikhā.

- Yūsūph talān, Zalikhā lārān.**
 Yūsuf fleeing, Zulaikhā running.

- Dop^unas,** "yī pazyā ? yāra° ? "
 It-was-said-by- "this- is-it-proper ? Friend, etc. ? "
 her-to-him, indeed

9. **Nālas** **thaph** **karith,** **nyūn**
 To-the-neck seizing having-done, he-was-taken-
 by-her

hāshā **kāarith.**
 an-accusation having-made.

Gay **pēsh-ě-pātashāh.** **Yāra° ?**
 They-went before-of-the-king. Friend, etc. ?

10. **Azīz-i-Misar** **ôś^u** **pātashāh.** **Amis**
 Azīz-i-Misar was the-king. To-him

ôś^u **zid** **Hazrat-i** **Yūsūpha-sond^u.**
 was hatred Saint Yūsuf-of.

Yūsūph **köd-khān,** **kāh** **chus-na** **bōzān.**
 Yūsuf (in) the-prison, anyone is-to-him-
 not listening.

Mökali **az-Khödā.** **Yāra° ?**
 He-will-be- released from-God. Friend, etc. ?

11. **Yēli** **Yūsūph** **log^u** **köd,** **ati**
 When Yūsuf became imprisoned, there

ösⁱ **prönⁱ** **kēhⁱ.** **Timau** **dyūth^u**
 were old certain-people. By-them was-seen

khāb. **Akis** **korun** **töbīr.** **“Tsě**
 a-dream. To-one was-made-by- interpretation. **“Thee**
 him

māriy **pātashāh.”** **Môr^u** **pātashāhan.**
 will-kill-certainly the-king.” He-was-killed by-the-king.

Biyyis **korun** **töbīr.** **“Ts^h**
 To-another was-made-by-him interpretation. **“Thou**

sapadakh	pātashāha-sond^u	pēshkār.	Mě-ti,
wilt-become	the-king-of	head-official.	Me-also

hasa,	pövⁱzi	yād."
Sir,	please-cause-to-fall	memory."

Ködyau	khāb	dyūth^u,	töbīr	drākh
By-the-prisoners	dream	was-seen,	interpretation	issued-for-them

myūth^u.
sweet.

Mökāliy	phardā ;	yāra° ?
They-were-released- verily	on-the-morrow ;	Friend, etc. ?

12. Pātashāh	Azīz-i-Misar	dēshān	khāb.
The-king	Azīz-i-Misar	(is) seeing	a-dream.

Azīz-i-Misar	khāba-nishē	abtar,
Azīz-i-Misar	the-dream-from	terrified,

Gav	bēdār,	wōth^u	shōra-gāh.	Yāra° ?
Became	awake,	there-arose	an-outcry.	Friend, etc. ?

13. Kamyuk^u	wōth^u	shōra-gāh ?
Of-what	arose	the-outcry ?

Malan,	bāban,	pīran,	phakīran,
Of-priests,	of-calendars,	of-saints,	of-mendicants,

Bani-nā	hakīmā ?	Yāra° ?
Will-there-not-be	a-single-wise-man ?	Friend, etc. ?

14. Kamyuk^u	hakīm,	ath-khābas	yus
Of-what	wise-man,	to-this-dream	he-who

mānē	tārihē,	yus	āmⁱ-Azīz-i-Misaran
the-meaning	might-bring-	which	by-this-Azīz-i-Misar
	out,		

khāb	ô^s	dyūṭh^umot^u ?	Dop^unas
dream	was	seen ?	It-was-said-to-him

gölāman,	" khābuk^u	töbīr	zāni
by-the-servant,	" of-the-dream	the-interpretation	will-know

Hazrat-i	Yūsūph.
Saint	Yūsuf.

Khābuk^u	töbīr	Yūsūphas	chuh	wöphīr.
Of-dream	interpretation	to-Yūsuf	is	plentiful.

Dādēn	chuy	dawā.	Yāra^o ? "
Of-pains	he-is-verity	the-remedy.	Friend, etc. ? "

15. Onukh	Hazrat-i	Yūsūph.	Dop^unas
Was-brought-	Saint	Yūsuf.	It-was-said-by-
by-them			him-to-him

pādashēhan,	" mē	dyūṭh^u	khāb.	Athⁱ
by-the-king,	" by-me	was-seen	a-dream.	For-it-
				verity

wanum	töbīr."	Dop^unas	Yūsūphan,
say-to-me	the-interpretation."	It-was-said-by-	by-Yūsuf,
		him-to-him	

" kyāh	dyūṭhuth ? "	Dop^unas	pādashēhan,
" what	was-seen-by-thee ? "	It-was-said-by-	by-the-king,
		him-to-him	

" akh	dyūṭhum,	hökhⁱ	nāg	sath
" One	was-seen-by-me,	dry	springs	seven

baritēn	nāgan	satan	cēwān.	Biyē
full	springs	seven	(were) drinking.	Again

dyūṭhum,	khām	sath	hělⁱ	wuchim
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

pökhtan	satan	hělĕn	ningalān.	Biyĕ
ripe	seven	ears	(were) swallowing.	Again

wuchĕm	lāgar	gōv^u	sath	yiwān,
were-seen-by-me	lean	cows	seven	(were) coming,

mastan	satan	gōv^un	ningalān.	Amyuk^u
plump	seven	cows	(were) swallowing.	Of-it

wanum	töbīr."	Dop^unas	Yūsūphan,
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

"drāg	wöthi."
"a-famine	will-arise."

16. Dapān wustād,
(Is) saying the teacher,-

Yūsūphan	mōkalōw^u	töbīr	wanith,
By-Yūsuf	was-finished	the-interpretation	having-spoken,

pādashēhas	gav	asar.	Lūj^us	böchĕ.
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

Dop^unakh,	"diyūm	bata."	Ami-wakta
It-was-said-by-him-to-them,	give-ye-to-me	food."	At-that-time

pādashāh	khēwān	ô^sna.	Ami-asara-sōty
the-king	eating	was-not.	That-result-owing-to

dop^unakh,	"jĕl	anyūm."	Dapān,
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,

gay	ta	onukh	bata.	Yih	khyōn.
they-went	and	was-brought- by-them	food.	This	was-eaten- by-him.

Dop^unakh,	“ biyě	anyum.”	Añēhas
It-was-said-by-him- to-them,		bring-ye-to-me.”	Were-brought-by- them-to-him

dēga	wōkavith.	On^uhas	ta
cauldrons	having-drawn-forth.	It-was-brought-by- them-to-him	and

khyōn,	tasalī	kēh	ās-na.	Dapān,
it-was-eaten- by-him,	satisfaction	any	came-to-him- not.	(People are) saying,

athⁱ-bōchi-sōtiy	gav	marith.	Dapān,
that-very-hunger-owing- to-only	he-went	having-died.	(People are) saying,

pagāh	dis^u	wazīrau	wurdī,	“ pagāh
next-day		by-the-Viziers	command,	“ to-morrow

wasiv	sōriy	yīdⁱkāh.	Yēs	host^u
descend-ye	all	(to) the-‘Idgāh.	To-whom	the-elephant

nami,	pöz	bēhi	nēchi,	suy
will-bow,	the-hawk	will-sit	(on) the-thumb- ring,	he-veryly

sapadi	pātashāh.”	Dapān,	wāthⁱ
shall-become	king.”	(People are) saying,	they-descended

yīdⁱkāh,	āv	host^u,	namyōv	Yūsūphas.
to-the-‘Idgāl ^r ,	came	the-elephant,	bowed	to-Yūsuf.

Pöz	āv,	byūth^us	nēchi.	Banyōv
The-hawk	came,	sat-for-him	(on) the-thumb- ring.	Became

Yūsūph	pātashāh.
Yūsuf	king.

VII.—NAYĚ-HÜNZŮ KATH

REED(-FLUTE)-OF TALE

1. Bani yěs dôd^u, tas chuh
Will-happen to-whom pain, to-him is

pānas tiy nanān.
to-himself it-verily being-manifest.

Nayě-hond^u dôd^u nay chěh pānay
The-reed-flute-of pain the-reed-flute is herself
tiy wanān.
that-verily telling.

2. Nay chěh dapān, “Bar-sōhib
The-flute is saying, “The-Almighty
chuy kunuy.
is-verily one-only.

Dayⁱ ta takhi-nishě pānas chuy
God-only and anger-from of-His-own- will is-verily
byonuy.”
distinct.”

3. Nay chěh dapān, “Bār-sōhib munazāth.
The-flute is saying, “The-Almighty pure.

Pānas^y-kun chuy mushtākh dôh
Himself-only-towards He-is-verily yearning day
ta rāth.
and night.

4. Hamud gathiv tas-Khōdāyēs-kun parān,
Praise go-ye that-God-towards reciting,

Pöda korun ʔhōth^u Mahmad mizmān.
 Created was-made- the-Beloved Muḥammad the-Guest.
 by-Him

5. Bār-sōhiban sōty ditin sāmān.
 By-the-Almighty with (him) were-given-by- appliances.
 Him

Tsōr yār chis sōty sōty shūbān.
 Four friends are-of-him with with glorious.

6. Nūra tāmⁱ-sandi pöda korun Ādam.
 By-the- Him-of created was-made- Adam.
 glory by-Him

Ādamas-sōty pöda korun yīdam."
 Adam-with created was-made-by-Him this (world)."

7. Nay chēh dapān, "lodun Ādam
 The-flute is saying, "was-sent-forth- Adam
 by-him

bēnawāh.
 destitute.

Ös^u mashīyēth lari-tala drāyēs
 There-was a-wish, the-side-from- issued-for-
 under him

Hawāh."
 Eve."

8. Nay chēh dapān, "kyāh zabar
 The-flute is saying, "how excellent

ōs^u suy sāth.
 was that-very moment.

Yēmi-sātay pöda kür^un zuryāth."
 At-what-time-verily created was-made- (the world with
 by-Him its) offspring."

9. **Nay** **chěh** **dapān,** “**hāl** **myônu**
 The-flute is saying, condition my-veryly

būz¹tav.

hear-please-ye.

Död¹laday **chiv,** **ta** **sāthā** **rūz¹tav.”**
 Pained-if ye-be, then a-moment wait-please-ye.”

10. **Nay** **chěh** **dapān,** “**path** **wanan**
 The-flute is saying, “behind the-woods

ös^us **pinhān.**
 I-was concealed.

Shākha-bargau **söty** **ös^us** **shūbān.”**
 Branch-leaves with I-was beautiful.”

11. **Nay** **chěh** **dapān,** “**thod^u** **mě**
 The-flute is saying, “upright to-me

ôsum **bāla-pān.**
 was-to-me the-youthful-body.

Sōna-kananay **grāyě** **dūran** **chěs**
 Of-the-golden-ears- wavings to-the-ear-pendants I-am
 verily

diwān.

, giving.

12. **Gayěmay** **gum-röyī,** **ta** **tamyukuy**
 There-happened- going-astay, and of-it-veryly
 to-me

gōm **badal.**
 there-happened-to-me exchange.

16. **Gayē** **judāh,** **sōy** **judōyī** **chěy**
 She-went apart (from that-very separation she-is-
 the forest), verily

wanān.
 telling.

Ös^u **wadān,** **alvidāh** **ös^uy** **karān.**
 She-was lamenting, last-farewell was-she-verily making.

17. **"Tati** **wölith** **wati** **wati**
 "From-there having-brought- on-the-road on-the-road
 (me) down
tam **chum** **diwān.**
 weariness he-is-to-me giving.

Wālawunuy **törka-chānas** **chum**
 Immediately-on-bringing- to-a-private-carpenter he-is-me
 (me) down (from the forest)
k^anān."
 selling."

18. **Nay** **chěh** **dapān,** **"lari** **phirⁱ**
 The-flute is saying, on-the-side turning
phirⁱ **chum** **wuchān.**
 turning he-is-me inspecting.

Dūri **rūzⁱ** **rūzⁱ** **tōri-dab** **sak^ath**
 At-a-distance remaining remaining adze-blows severe
chum **diwān."**
 ,he-is-to-me giving."

19. **Nay** **chěh** **dapān,** **"litri-sōty** **yěli**
 The-flute is saying, "a-saw-with when
gōj^anas,
 was-caused-to-melt-by-him-I,

Dādi-panani nāla phārⁱyād chēs diwān."
 By-the-pain-my-cries calls-for-help I-am giving."
 own

23. Nay chēh dapān, "nāla dimahö
 The-flute is saying, "cries I-would-have-given

māraⁿkan;
 (in) the-assemblies;

Banana-rostⁿ nau kāh ti rōzān
 Fated-sorrow-without not anyone even remaining
marda-zan."
 man-(or) woman."

24. Dapān wustād,—
 (Is) saying the-teacher,—

Kyāh wanihē yiman hamnishīnan ?
 What would-she-have-said to-these companions ?

Yiman wanihē yīy.
 To-these she-would-have-said this-verbatim.

Narm kārⁱ kārⁱ bar^am pānas
 Smooth making making auger(-hole)s to-the-body

chum karān;
 he-is-to-me making;

Wāra wuchⁱtōm, māz kōtāh chum
 Thoroughly inspect-please-the-flesh how-much is-to-me
 ye-me,

harān.
 dropping.

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
gör-zān ?
 an-ignorant-person ? "

28. Nay chěh dapān, "nayistān myōn"
 The-flute is saying, "the-canebrake my
kyāh zabar ;
 how excellent ;

Zāni kyāh tath măně būzith
 Will-know ? of-that the-meaning having-heard
bē-khabar ?
 an-untaught-person ? "

29. Nay chěh dapān, "nayistānüc"
 The-flute is saying, "of-the-canebrake
yěs chěh zān ;
 to-whom is knowledge ;

Zāni suy yus āsi wôt^umot^u
 Will-know he-only who will-be arrived
lā-makān."
 at-Him-Who-has-no-
 abode-(i.e God)."

30. Nay chěh dapān, "kyāh chěh
 The-flute is saying, "what is
wūn^umüt^u masnavī ?
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmüt^u
 Will-know he-alone to-whom will-be fallen
aṣh^uka chīh."
 (of) love a-particle."

31. Nay chěh dapān, “mǒdur” mas
 The-flute is saying, “sweet wine

kōtyāh **cěwān,**
how-many (are) drinking.

Södurabalay	nay	Subhān	chuy
In-Sōdarabal-only	the-(story-of- the) flute	Subhān	is

wanān."
saying."

VIII.—PĀTASHĒHA-SŪNZŪ KATH
KING-OF STORY

1.	Pātashāhā A-certain-king	ôsu. was.	Dapān (Is) saying	wustād,— the-teacher,—
Suy That-very	pātashāh king	ôsu was	neran going-out	prath-dōha every-day
athⁱ-zūnadabi-pēth. that-very-roof-bungalow-on.	Athⁱ Of-it-verily	ôsu was	pēṭha-kani the-top-on	
ôlu the-nest	jānāwāran-hond^u. birds-of.	Yim They (king and queen)	ôsⁱ were	
prath-dōha every-day	yihūnz^u of-these	bōlbōsh^u the-chirping	bōzān. hearing.	Yim They
ôsⁱ were	pātashāha-sāndⁱ the-king-of	bōṭ^u husband-and- wife	z^ah two	sēṭhāh very-much
khōsh pleased	gathān. becoming.	Dōha-aki On-a-day-one	bōlbōsh^u the-chirping	ati there
ôs^una was-not	kēh any	gathān. occurring.	Dop^u It-was-said	ami-pātashāh-bāyi by-that-queen
pātashēhas, to-the-king,	“ az to-day	kōna why-not	chēh is	gathān occurring
bōlbōsh^u ? ” chirping ? ”	Dapān Saying	wuchukh it-was-seen-by- them	ath to-that	ōlis. nest.
Athⁱ-manz It-verily-in	bacē young-ones	z^ah two	mumātⁱ. (were) dead.	Wōlikh They-were-brought- down-by-them
bōn. down.	Sēṭhāh Much	phyūr^u regret-occurred	yiman-pātashēha-sandēn- to-these-king's-two-	

dōn-bāsan.	Ānikh	wazīr	gāṭ¹!	gāṭ¹!
husband-and-wife.	Were-summoned-	viziers	skilful	skilful.
	by-them			

Dop^uhakh,	“nōman	wuch¹tav,	kyāh
It-was-said-by-them-to-	“to-these	please-look-ye,	what
them,			

chuh	gamot^u ? ”	Wuch¹hakh.	Yiman
is	happened ? ”	They-were-seen-by-	To-them (was)
		them.	

rōṭ^umot^u	kond^u	haṭis.	Dānāh-wazīran-āk¹
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop^unakh,	“yih	chēh	yiman	panūn^u
it-was-said-by-him-	“this	is	to-them	their-own
to-them,				

mōj^u	mumūs^u.	Ām¹-naran	kūr^umūs^u	byēkh
mother	dead.	By-this-male (bird)	(was) made	a-second

wōrüz^u.	Ami	chunakh	dyut^umot^u
second-wife.	By-her	is-by-her-to-them	given

āmpa-kani	kond^u.	Amiy	chih	yim
mouth-to-mouth-	a-thorn.	By-this-verily	are	they
feeding-during				

mumāt¹.”	Pātashāh	wanān	pātashāh-bāyē,
dead.”	The-king	(is) saying	to-the-queen,

“böy	maray,	t^uh	kār¹zi-na	kuni.”
“I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage).”

Pātashāh-bāy	wanān	pātashāhas,	“böy
The-queen	(is) saying	to-the-king,	“I-if

maray,	t^uh	kār¹zi-na	kuni.”	Kor^u
shall-die-if,	thou	must-make-not	at-all (a second marriage).”	Was-made

yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam ?	Dopukh,	“ asě
was-made-by- them	vow	oath ?	It-was-said-by- them,	“ to-us

chih	gabar	z^ah ;	timan	kyāh	kari
are	sons	two ;	to-them	perhaps	will-do

wōramōj^u	yā	mōl^u	yi y ? ”
a-step-mother	or	(step-)father	this-very-thing ? ”

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of- time	went,	the-queen

mōyě.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawōñ	ôsukh	dōyau	bātau
because	mutually	was-by-them	by-the-two	husband- and-wife

driy	kasam	kor^umot^u.	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space- of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by- them	to-the-king,

“ pātashēham,	nēth^ar	gathi	karun^u.”
“ my-king,	marriage-arrangement	is-proper	to-be-done.”

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of- time	anything	hearing	he-is-to-them-not.

Kor^uhas	zōr	wazīrau.	Korun
Was-made-by-them- to-him	force	by-the-viziers.	Was-made-by- him

nēth^ar.

marriage-arrangement.

3. Yim	pādashāh-zāda	z^ah	ösⁱ.	Tim
These	princes (king's sons)	two	were.	They
ösⁱ	parān	sabakh.	Dōha-aki	kür^u
were	reading	lesson(s).	On-day-one	was-made
yimau-pānawōñ-bāranyau-dōyau	maṣlahath,	“ mājě		
by-these-mutually-brothers-two	consultation,	“ to-the- mother		
gaṣhav	salām	hēth.”	Bür^ukh	trömⁱ
we-will-go	a-complimentary- gift	taking.”	Was-filled-by- them	a-copper- dish
lālau	nigīnau.	Gay	hēth	
with-rubies	with-jewels.	They-went	having-taken (it)	
salāmi	mājě.	Trömⁱ	rüt^unakh,	
for-a-complimentary- present	to-the-mother.	The copper- dish	was-accepted-by- her-from-them,	
wuchunāh	kor^unakh.	Gay	yim	
a-certain-look	was-made-by-her-to-them.	They-went	these	
pādashāh-zāda	z^ah	sabakas.	Yim	chih
princes	two	to-their-lesson.	These	are
dōhā	dōhā	yithay-pōṭhin	karān.	Dōha-aki
each-day	each-day	in-this-very-manner	passing.	On-day-one
gav	amis-pādashāh-bāyě	khötir	yiman-	
there-occurred	to-this-queen	carnal-desire	these-	
wōranēcivēn-hond^u.	Yiman	dopun,	“ tōhⁱ	
stepsons-of.	To-them	it-was-said-by-her,	“ ye	

Tim	ös'	parān	sabakh	tāṭahāl.
They	were	reading	lessons	(in) the-school.

Dop^unakh,	" mārawāṭalan	karyūkh
It-was-said-by-him-	to-the-executioners	make-ye-them
to-them,		

hawāla.	Timay	māranakh."	Dapān,—
in-custody.	They-verily	will-kill-them."	(Folk are) saying,—

wōt^u	wazīr	yiman-pāṭashāhzādan-nīshin.
arrived	the-vizier	to-these-princes-near.

Sēṭhāh	gōs	yinsāph.	Dop^unakh,	" wasiv
Very-much	occurred-	compassion.	It-was-said-by-	" come-ye-
	to-him		him-to-them,	down

bōn	tāṭahāla."	Dop^unakh,	" taliv	yimi
down	from-the-school."	It-was-said-by-	" flee-ye	from-this
		him-to-them,		

shēhara."	Tim	tālⁱ,	wazīran	kūr^u
city."	They	fled,	by-the-vizier	was-done

kōm^u.	Dopun	mārawāṭalan,	" möryūkh
a-deed.	It-was-said-by-	to-the-executioners,	" kill-ye-for-
	him		them

hūnⁱ	z^ah."	Mōrikh	hūnⁱ	z^ah,	kādikh
dogs	two."	Were-killed-	dogs	two,	were-extracted-
		by-them			by-them

yiman	wōlinjě	z^ah,	lazakh	tōkis,
of-them	the-hearts	two,	they-were-put-by-	to-a-tray,
			them	

gay	hēth	pāṭashāh-bāyě.	Dop^uhas,
they-went	taking (them)	to-the-queen.	It-was-said-by-them-
			to-her,

" anēy	nōma	pāṭashāhzādan-hanza
" are-brought-to-thee	these	the-princes-of

Dapān,— **bīṭhⁱ** **huzūrī-nōkar.** **Amis** **ösⁱ**
 (Folk are) saying,— they-sat (as) personal- To-this were
 servants.

pādashēhas **prōnⁱ** **gōlām** **z^ah.** **Yim** **z^ah**
 to-the-king old servants two. These two
ti **bīṭhⁱ,** **gay** **tōr.** **Tsōn-zanēn** **kārin**
 also sat, They-became four. To-the-four- were-made-
 persons by-him

zima **rātas** **tōr** **pahar.** **Gōḍañukuy**
 in-charge by-night four watches. The-first-veryly

pahar **chuh** **lagān** **amis-pādashāhzādas-**
 watch is being-allotted to-this-prince-

ziṭhis-hihis. **Dapān,—** **pādashēha-sandyau-**
 the-elder. (Folk are) saying,— by-the-king's-

dōyau-bāṣau **trōwukh** **arām.**
 two-husband-and-wife was-made-by-them rest.

6. Dapān,— **gōlām** **chuh** **wōḍañē,**
 (Folk are) saying,— the-servant is standing (by),

nazar **chēs** **pādashēha-sandēn-dōn-bāṣan-kun.**
 sight is-of-him the-king-of-two-husband-and-wife-towards.

Yimav^uy-syod^u **log^u** **wasani** **shēhmār**
 Them-veryly-in-front began to-descend a-great-snake

tālawa-kani. **Gōlām** **chuh** **wuchān.** **Yēli**
 the-ceiling-from. The-servant is watching. When

yih **shēhmār** **log^u** **wātani** **amis-pādashāh-**
 this great-snake began to-arrive to-this-king's-

bāyē-handis-badanas-nīzīkh, **āv** **lārān** **gōlām,**
 wife-of-body-near, he-came running the-slave,

lōyⁿ **shēmshēr** **amis-shēhmāras,** **hani**
 was-struck-by- a-sword to-this-great-snake, in-fragment
 him

hani	kār¹nas	ṭuk^ara,	ṭhunun
in-fragment	were-made-by-him- of-it	pieces,	was-placed-by-him

palangas-tal,	shēmshēri-handis-tēgas	wolun
the-bed-below,	the-sword's-to-the-blade	was-wrapped- by-him

phamb.	Log^u	amis-pātashāha-bāyē-handis-
cotton-wool.	He-began	to-this-king's-wife's-

badanas	wōtharani.	Dopun,	"amis
the-body	to-wipe	It-was-said-by-him,	"to-this-one

āsi	shēhmāra-sond^u	zahar	lādyōmot^u." ¹
will-be	the-great-snake-of	poison	brought-into-contract- with.

Amiy	mōjub	ōs^u	yih	wōtharān.	Pātashāh
For-this-very	reason	was	he	wiping.	The-king

gav	bēdār.	Wuchun	gōlām	āmot^u
became	awake.	Was-seen-by-him	the-servant	come

nīzīkh	shēmshēr	hēth	nūn^u.	Ām¹-sond^u
near	sword	having-taken	bare.	This-one-of

pahar	mōkalyāv,	āv	dōyimis-gōlāma-sond^u
the-watch	was-finished,	there-came	the-second-servant-of

pahar.	Āv	nīzīkh.	Dop^unas	pātashēhan,
the-watch.	He-came	near.	It-was-said-by- him-to-him	by-the-king,

"ay	gōlām,	yus-akhāh	āgas-pēth	bē-wōphōyī
"ho	servant,	whoever	the-master-on	infidelity

kari,	tas	kyāh	wāti	karun^u?"	Yih
may-do,	to-him	what	will-be-proper	to-be-done?"	This

wōthus	gōlām	phīrith,	"pātashēham,
arose-for-him	slave	answering,	"my-king,

¹ So Hātim. Gōvind Kaul writes *lāryōmot^u*.

tas gathi kala taṭun^u, biyě basta
to-him is-proper the-head to-be-cut-off, moreover his-skin

wāliūn^u. Pātashēham, bōh wanay dalilā.
(is) to-be-brought- My-king, I will-tell- a-certain-
down. to-thee story.

Ts^h thāvtam tath kan."
Thou place-please-for-me for-that the-ear."

7. Dop^unas gōlāman,— "suh pātashēhā
It-was-said-by- by-the-servant,— "that a-certain-king
him-to-him

akh ôs^u. Suy gav dōha-aki sōlas
one was. He-verbily went on-day-one for-excursion

shikāras kunuy zon^u. Sōty ôsus pōz,
for-hunting only-one person. With was-to-him a-falcon,

wōt^u jāyě-akis, lūj^us trēsh. Banān
he-arrived at-a-place-one, was-felt-to-him thirst. Becoming

chēsna kuni. Wuchun jāyě-akis
is-for-him (alleviation anywhere. Was-seen-by- in-a-place-one
of thirst)-not him

āba-srēhā hyuh^u. Athⁱ dyutun bārⁱshi-
water-moisture a-little. At-it-verbily was-given-by- his-spear-
him

sōty dōba-hanā. Kodun bagala-manza
with a-hole-small. Was-withdrawn-by- his-armpit-from-in
him

pyāla. Lodun ath-pyālas āb. Hyotun
a-cup. Was-filled-by- to-that-cup water. He-began
him

cyon^u. Ās pōz, thun^unas-trōvith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-
by-it-for-him.

Biyě	borun	yih	āba-pyāla,	hyotun
Again	was-filled-by-him	this	water-cup,	he-began

cyon^u.	Ās	biyě	yih	pöz,
to-drink.	Came-to-him	again	this	falcon,

thun^unas-trövith.	Döyi-laṭi	thun^unas-trövith.
(it) was-dashed-down-by-it-for-him.	On-two-occasion(s)	it-was-dashed-down-by-it-for-him.

Pātashēhas	khot^u	zahar.	Trëyimi-laṭi
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

borun.	Dachini	atha	chuh	ath-pyālas
it-was-filled-by-him.	With-the-right	with-hand	he-is	to-that-cup

thaph-karith;	khôwur^u	atha	thôwun
having-held;	the-left	hand	was-placed-by-him

nēbar.	Yuthuy	hyotun	cyon^u,	tyuthuy
outside.	Even-as	he-began	to-drink,	even-so

āv	pöz,	thun^unas-trövith.	Dis^us	āmⁱ
came	the-falcon,	it-was-dashed-down-by-it-for-him.	Was-given-to-it	by-him

thaph,	roṭun	latan-tal,	hēsanas	pakha
seizing,	was-held-by-him	the-feet-below,	were-taken-by-him-of-it	the-wings

z^ah,	kādⁱnas	tān.	Yih	yēli	môrun,
two,	were-torn-off-by-him-of-it	the-limbs.	It	when	was-killed-by-him,

pata	phyūrus	ataty.	Wōñ	trēsh
afterwards	regret-was-felt-to-him	in-that-very-place.	Now	(water to allay) thirst

cēyēna.	Gav	wuchani	‘ath-ābas
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsina	kuni	āgur ?'	Pakān	chuh
will-there-not- be	somewhere	source ?'	Going	is

pātashāh,	wôt^u	jāyě-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shēhmārā	shōngith,	amis^uy	nērān
there	a-certain-great-snake	asleep,	to-it-verily	issuing

ōsa-kani	lāl.	Yih	āb	ōs^u	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gōlām	amis	pātashēhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay) thirst

cēyihē,	suh	marihē.	Wūn^uy	saragī
had-drunk,	he	would-have- died.	Now-verily	investigation (if)

karihē,	suh	pātashāh	tas-pōzas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have- killed.

Pātashēham,	say	chēh	dalīl.	Saragī
My-king,	that-verily	is	the-story.	Investigation

gathi	karūn^u."
is-proper	to-be-made."

8. Mōkalyāv	āmⁱ-sond^u	pahar	ti.	Āv
Was-finished	this-one-of	the-watch	also.	Came

trēyum^u	pahar.	Z^ah	gay	pānas	bīthⁱ.
the-third	watch.	The-two	became	at-their-own- will	seated.

Pātashāh	chuh	bēdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is

amis-trëyimis-paharawölis. **Dapān** **chus,** “**ay**
to-this-third-watchman. Saying he-is-to-him, “**ho**

gölām, **yus-akhāh** **āgas-pěth** **dagāy**
servant, whoever to-the-master-on faithlessness

kari, **tas** **kyāh** **wāti** **karun^u ? ”**
may-do, to-him what will-be-proper to-be-done ? ”

Dop^unas **phīrith** **āmⁱ-gölāman,** “**suh**
It-was-said-by-him- answering by-that-servant, “**he**
to-him

gathi **sangsār** **karun^u.** **Bāki,** **pātashēham,**
is-proper stoning-to- to-be-done. But, my-king,
death

saragī **gathi** **kariūn^u.** **Bōh** **wanay**
investigation is-proper to-be-made. I will-tell-to-thee

dalilā. **Ts^ah** **thāwum,** **pātashēham,** **kan.”**
a-certain- Thou place-for-me, my-king, ear.”
story.

9. Dapān **chus,** “**suh** **ô^s** **sōdāgārā**
Saying he-is-to-him, “that was a-certain-
merchant

akh. **Suy** **ô^s** **sěthāh** **baktāwār.** **Tamis**
one. He-verily was very prosperous. To-him

pěv **muhim.** **Tamis^uy** **ô^s** **hūn^u.** **Byākh**
fell poverty. To-him-verily was a-dog. Another

sōdāgārā **ô^s.** **Dop^unas,** “**yih** **hūn^u**
a-certain-merchant was. It-was-said-by-him- ‘this dog
to-him,

mā **k^anahan ? ’** **Dop^unas,** “**k^anan.’**
I-wonder-if wilt-thou-sell-it ? ’ It-was-said-by- ‘I-will-sell-it.’
him-to-him,

Dop^unas,	'karus	möl.'	Kor^unas		
It-was-said-by-him-	'make-of-it	a-price.'	Was-made-by-		
to-him,			him-of-it		
möl	röpayě-hath.	Dyut^unas	möl,		
the-price	a-rupee-hundred.	Was-given-by-him-to-	the-price,		
		him			
nyūv	sōdāgāran	yih	hūn^u.	Drāv	
was-taken	by-the-merchant	this	dog.	He-went-forth	
sōdā	hěth,	wôt^u	jāyě-akis.	Lüj^us	
merchandize	taking,	he-arrived	at-place-one.	Came-on-for-him	
rāth.	Rāt^uli	tās	tūr,	nyūhas	
night.	By-night	entered-for-him	thieves,	taken-by-them-	
			of-him		
yih	māl.	Hūn^u	chuh	wuchān,	āmⁱ
this	property.	The-dog	is	seeing,	by-him
kor^u-na	kěh-ti	sadāh.	Phōl^u	gwāsh.	
was-made-not	any-at-all	sound-a.	Broke	the-dawn.	
Sōdāgār	gav	bědār.	Wuchun	ta	māl
The-merchant	became	awake.	It-was-seen-	verily	property
			by-him		
na	kuni.	Dapān	chuh,	'yith	kyāh
not	at-all.	Saying	he-is,	'to-this	what
gōm ?'	Āv	yih	hūn^u.	Āmⁱ	kūr^unas
happened-to-	Came	this	dog.	By-it	was-made-by-
me ?'					him-of-him
pōshākas	thaph.	Chus	lamān.	Hūn^u	
to-the-coat	seizing.	He-is-to-him	pulling.	The-dog	
drāv	brūh	brūh,	pata	pata	chus
went-forth	in-front	in-front,	behind	behind	is-of-him
sōdāgār.	Wātanōwun	mōdānas-akis-manz.			
the-merchant.	He-was-caused-to-arrive-	to-a-plain-to-one-in.			
	by-him				

Wuchun **ati** **tūrau** **thow^umot^u** **asond^u**
Was-seen-by-him there by-the-thieves deposited his

māl. **Parzanôwun.** **Onun** **panun^u** **māl,**
property. It-was-recognized- Was-brought- his-own property,
by-him. by-him

yih **ôsus** **ta** **tih,** **biyě** **ô^s** **yimau-**
what was-of-him both that, also there-was by-these-

tūrau **biyěn-sōdāgāran-hond^u** **nyūmot^u,** **ti-ti**
thieves other-merchants-of taken, that-also

onun, **wātanôwun** **pananis-dēras.** **Gav**
was-brought- it-was-caused- to-his-own-lodging. He-became
by-him, to-arrive-by-him

sěthāh **khōsh.** **Dopun,** **‘ tamis** **sōdāgāras**
very happy. It-was-said-by- ‘ to-that merchant
him,

tog^u-na **amis** **hūnis** **mōl** **karun.**
knowledge-how-was- to-this dog a-price to-make.
not

Tamis **ô^s** **pēmot^u** **muhim,** **tami-mōkha**
To-him was fallen poverty, on-that-account

togus-na.’’

knowledge-how-to-him-was-not.’’

10. Dapān wustād,—

(Is) saying the-teacher,—

“ **Amis-hūnis** **korun** **mōl** **rōpayēs**
“ For-that-dog was-made-by-him price (of) rupee

pānt **hath.** **Lich^un** **cithⁱ.** **Yihuy**
five hundred. Was-written- a-document. This-very
by-him

thuñ^un **amis-hūnis** **nōlⁱ.** **Dop^unas,**
was-put-by-him to-that-dog on-the-neck. It-was-said-by-him-
to-it,

't^h gath pananis-khāwandas-nishin yih
'thou go to-thine-own-master-near this

cithⁱ hēth.' Gav hūn^u, wôt^u nazdīkh
document having-taken.' Went the-dog, arrived near

amis-sōdāgāras. Sōdāgāran dyūth^u. Parzanōwun
to-that-merchant. By-the-merchant he-was- Was-recognized-
seen. by-him

yih hūn^u. Dopun pananēn bāsan.
this dog. It-was-said-by-him to-his-own family-members.

Dop^unakh, 'hūn^u āv phīrith. Āmⁱ
It-was-said-by-him-to- 'the-dog came returning. By-it
them,

kor^u kyāh-tān takhsīr. Amiy
was-done some-or-other fault. For-this-very (reason)

shunukh-kadith. Balⁱki chus cālān
it-has-been-driven-out- Moreover there-is-to- a-letter-of-
by-them. it dispatch

nölⁱ.' Sōdāgār gav phikiri. 'Wuñ
on-the-neck.' The-merchant became in-anxiety. 'Now

kyāh kara? Rōpayē-hath gōm khar^c.'
what shall-I-do? The-rupee-hundred went-for-me expended.'

Koḍun bandūkh, lôy^unas, ta
Was-taken-out-by-him a-gun, was-aimed-by-him-at-it and

môrun. Yēli - môrun ta ada
it-was-killed-by-him. When it-was-killed- then afterwards
by-him

phyūrus. Gōs nīzīkh. 'Bōh wuchaha
grief-came-to-him. He-went- near. 'I would-see
to-it

amis kyāh kākaz chuh nölⁱ.' Yihuy
to-it what paper is on-the-neck.' This-verily

gathi sar baṭun^u, shēhara-manza dūr
 is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^u. Pātashēham, bōh wanay
 (he-is) to-be-expelled. My-king, I will-tell-to-thee

dalilā, t^ah thāwum kan." Dapān
 a-certain-story, thou place-for-me the-ear." Saying

chus gōlām. "suh ôs^u pātashēhā
 is-to-him the-servant. "that was a-certain-king

akh. Amis ôsⁱ nēcivⁱ z^ah. Timan^uy
 one. To-him were sons two. To-them-veryly

mōyě panūn^u möj^u. Pātashēhan kūr^u
 died their-own mother. By-the-king was-made

wörüz^u zanāna. Sa gayē pātashāhzādan
 second-wife woman. She became to-the-princes

dōn wōramōj^u. Yim ôsⁱ pātashāhzāda
 to-the-two stepmother. These were princes

z^ah sabakas. Tōra āy, amis-wōramājě
 the-two at-a-lesson. Thence they-came, to-this-stepmother

niyěkh salām, lālau nigīnau
 was-taken-by-them a-complimentary- (filled) with- with-jewels
 gift, rubies

trōmⁱ. Thōv^ukh amis bōnṭha-kani.
 a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyě sabakas. Dōhā dōhā
 These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyě wuz^u
 they-are (thus) passing. To-the-queen was-aroused

panūn^u rāy. Kyāh wuz^us? 'Bōh
 her-own intention. What was-aroused-in-her? 'I

karahö **yiman-pādashāhzādan-söty** **gönāh.'**
 would-have-done these-princes-with sin.'

Dōha-aki **wonun** **yiman-pādashāhzādan-dōn,**
 On-a-day-one it-was-said-by-her to-these-princes-two,

'mē-söty **kariv** **gönāh.'** **Yimav** **dop^uhas,**
 'me-with do-ye sin.' By-them was-said-by-them-
 to-her,

't^{ah} **chēkh** **sōñ^ū** **mōj^ū;** **tě** **ta** **asě**
 'thou art our mother; for-thee and for-us

wāti-na.' **Pādashāhzāda** **gay** **sabakas.**
 it-will-not-be-suitable.' The-princes went to-the-lesson.

Pādashāh **āv** **darbār** **murkhas** **karith.**
 The-king came the-court dismissed having-made.

Wōt^u **mahalakhān.** **Pādashāh-bāyi.**
 He-arrived at-the-private-apartments. By-the-queen

trop^unas **darwāza.** **Darwāza** **chēs-na**
 was-shut-by-her-for- the-door. The-door she-is-for-him-
 him not

thāwān. **Dop^unas,** **'yih** **kyāzi?'** **Wōsh^ūs**
 opening. It-was-said-by- 'this why?' She-rose (in-
 him-to-her, reply)-to-him

pādashāh-bāy. **Dop^unas,** **'bōh** **chēsa**
 the-queen. It-was-said-by-her-to-him, 'I am-I

cyōñ^ū **kōlay,** **kina** **cyānēn-nēcivēn-hünz^ū?'**
 of-thee the-wife, or thy-sons-of?'

Dop^unas **pādashēhan,** **'tih** **kyāh**
 It-was-said-by-him-to- by-the-king, 'that what
 her

gav?' **Dop^unas,** **'tim** **ām**
 happened? It-was-said-by-her-to-him, 'they came-to-me

lēkan.'	Pātashāh	chus	dapān,
for(-using)-indecent- language.'	The-king	is-to-her	saying,

'wuñ	kyāh	chuh	salāh ?'	Pātashāh-bāy
'now	what	is	(your) advice ?'	The-queen

chēs	dapān,	'mě	gathi	tihanza
is-to-him	saying,	'for-me	is-necessary	their

wölinjë	z^ah.	Tima	khěma	böh.	Ada-kyāh
hearts	two.	Them	I-will-eat	I.	Then-of-course

thāway	darwāza.'	Pātashēhan	dyut^u
I-will-open-for-thee	the-door.'	By-the-king	was-given

hukum	wazīras.	Dop^unas,	'yim
an-order	to-the-vizier.	It-was-said-by-him-to-him,	'these

shāhzāda	z^ah	dikh	mārawātan	athi.
princes	two	give-them	of-the-executioners	in-the-hand.

Yiman	kaḍan	wölinjë	z^ah.'	Gav
Of-them	they-will-extract	the-hearts	two.'	Went

wazīr.	Wôt^u	tāṭahāl,	yēti	yim
the-vizier.	He-arrived	at-the-school,	where	these

shāhzāda	z^ah	ösⁱ.	Yiman-kun	kür^un
princes	two	were.	Them-towards	was-made-by-him

nazarāh.	Sēṭhāh	gös	yim	pātashāhzāda.
a-single-glance.	Exceedingly	became- to-him	these	princes

z^ah	khōsh.	Dilas	pyōs	yinsāph.
two	pleasing.	To-the-heart	fell-of-him	compassion.

Dop^unakh,	'ṭaliv	yimi-shēhara	dūr.'
It-was-said-by-him-to- them,	'flee-ye	from-this-city	far.'

Tsālⁱ."
They-fled."

12. Dapān wustād,—

(I₃) saying the-teacher,-

“ Mārawāṭalan	dyut ^u	hukum	wazīran,	
“ To-the-executioners	was-given	an-order	by-the-vizier,	
‘ mōryūkh	hūn ⁱ	z ^a h.’	Mārawāṭalau	mōr ⁱ
‘ kill-ye-them	dogs	two.’	By-the-executioner	were-killed
hūn ⁱ	z ^a h,	kādikh	yiman	wōlinjě
dogs	two,	were-extracted-by-them	of-them	the-hearts
z ^a h,	lazakh	ṭōkis-manz,	gay	hěth
two,	they-were-placed-	a-tray-in,	they-went	taking
	by-them			
pātashāh-bāyě.	Pātashāh-bāyi	thōw ^u	darwāza.	
to-the-queen.	By-the-queen	was-opened	the-door.	
Pātashāh	chuh	karān	pātashōhī	tāt ⁱ .
The-king	is	doing	ruling	there.

13. Shāhzāda	z^ah	āy	ṭalān	biyis
The-princes	two	came	fleeing	to-another
pātashēhas	nish.	Pātashēhan	rāṭi	yim
king	near.	By-the-king	were-taken	they
gōlām.	Gōḍanyuk^u	pahar	āv	amis-
(as) servants.	The-first	watch	came	to-this-
baḍis-hihis-shāhzādas.	Shēmāh	chuh	dazān.	
the-elder-the-prince.	A-lamp-flame	is	burning.	
Pātashāha-sāndⁱ	z^ah	bōṣ^u	chih	palangas-
The-king	two	husband-and-wife	are	the-bed-
pěth	arāmas.	Yiman^uy	syod^u	wasān
-on	in-rest.	To-them-verily	in-front	descending

chuh shēhmār. Yih gōlām chuh kaḍān
is a-great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān
a-sword. To-this-great-snake he-is making

ṭuk^ara. Ami pata chuh shēmshēri-handis
pieces. This after he-is to-the-sword's

tēgas walān phamb. Amis-pātashāhbāyē-handis-
blade wrapping cotton-wool. To-this-queen's-

badanas ôs^u wōtharān yih zahar amis-
body he-was wiping-off this poison that-

shēhmāra-sond^u. Dopun, 'amis mā
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsīm shēhmāra-sond^u zahar.' Ôs^u
there-will-be-on-my the-great-snake-of poison.' He-was
(queen)

wōtharān ta pātashāh gav bēdār.
wiping and the-king became awake.

Dop^u pātashēhan, 'yih ām mārani.'
It-was-said by-the-king, 'he came-to-me for-killing.'

Pātashēham, say chēh dalīl. Hargāh-kiy
My-king, that-verily is the-story. If

suh pātashāh sara karihē, pananēn-
that king testing had-made, to-his-own-

nēcivēn-pēṭh mā diyihē hukum mārāwāṭalan,
sons-on not would-he the-order to-the-executioners,
have-given

'tōhⁱ mōryūkh.' Ada gay tim hūnⁱ
'ye kill-ye-them.' Afterwards went those dogs

z^ah māra. Pātashēham, agar bāwar
two to-death. My-king, if believing

IX.—GRĪST¹-BĀYĒ-HÜNZŪ TA MĀCH-T¹ALĀRĒ.
 FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZŪ KATH
 OF STORY

1. **Dapān wustād,—**
 (Is) saying the-teacher,—

Yih This	grīst¹-bāy farmer's-wife	ös^u had	tüj^umüs^u. fled.	Kami- For-what-
bāpath ? reason ?	Kārdāran By-the-overseer	ta and	mukadaman by-the-village-headman	ôsus had-been-to-her
kor^umot^u done	zulm. tyranny.	Amiy-bāpath For-this-very-reason	chĕh she-is	tüj^umüs^u. fled.
Wös^u She-arrived	wanas-akis-manz. forest-one-in.	Otuy There-verily	wös^us arrived-to-her	
māch-t¹l^ur^u. a-honey-bee.	Amis To-it	āyē came	zabān. speech.	Dapān Saying
chĕh she-is	amis-grīst¹-bāyĕ, to-this-farmer's-wife,	“t¹h “thou	kyāzi why	chĕkh art
tüj^umüs^u ? ” fled ? ”	Dop^unas Was-said-by-her-to-it	grīst¹-bāyi, by-the-farmer's-wife,	“mĕ “to-me	
chuh is	gömot^u happened	zulm.” tyranny.”	Ami By-that	dop^unas was-said-by-it-to-her
phīrith answering	māch-t¹l^uri, by-the-bee,	“mĕ-ti “to-me-also	chuh is	gömot^u happened
zulm. tyranny.	Bōh I	chĕs am	wadān, lamenting,	t¹h thou
				thāvtam please-place-for-me

kan." **Wanān** **māch-t¹l^ūr^ū** **grīst¹-bāyi** **kun.**
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, **vēsī,** **paran** **pēmōs,**
"Come- friend, at-feet we-will-fall-of-Him,
please,

karōs **zārapār.**
we-will-make- ejaculations.
to-Him

Buday **chēsai** **māch-t¹l^ūr^ū,** **wanuk^u**
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.
a-winged-creature.

2. Kōha-kōhai **vyūr^uāh** **añām,** **ös^us**
From-every- flower-nectar was-brought- I-became
mountain by-me,

ayālbār.
possessed-of-a-large-family.

Balāy **pēyin** **hāpath-gānas,** **wanan**
Calamity may-fall to-the-bear-pimp, to-the-forests

tsōñ^ūnam **lār.**
was-brought-in- running-away.
by-him-to-me

3. Pōtēn **tasandēn** **öl¹-nāsh** **korun ;**
To-the-young- of-it nest-destruction was-made-
ones by-him ;

Sōhibō, **āy-nā** **ār ?**
O-God, did-there-not-there- pity ?
come-to-thee

Buday

I-verily

chěsay

am-Thy

māch-t¹l^ur^u,

honey-bee,

wanuk^u

of-the-forest

jānāwār."

a-winged-creature."

4. Dapān

(Is) saying

amis

to-this

grist¹-bāyě

farmer's-wife

yih

this

māch-t¹l^ur^u,

honey-bee,

"yih

"this

hāl

condition

kor^unamwas-made-by-him-
for-me**wana-manza**

the-forest-from-in

hāpatan.

by-the-bear.

Wuñ

Now

šajyēyēs,

I-fled,

wüth^us

I-descended

grist¹-garas,

to-a-farmer's-house,

dapyām,it-was-said-by-
me (long ago),**'kara**

'I-will-make

rahath.'

ease.'

Wuchta

See-please

wuñ

now

kyāh

what

karēm

will-do-to-me

yih

this

gryūst^u,

the-farmer,

thāvta

place-please

kan.

the-ear.

Bōh

I

kyāh

what

wanay ?

shall-say-to-thee ?

Thūñ^uāFresh-
butter**mathith**

having-rubbed

kuth^uāh

a-room

thōw^unam,was-placed-by-him-
for-me,**mōtūñ^u**

of-death

chēm

it-is-to-me

bōdⁱ-hāl.

a-prison.

Bāgānⁱ-āyēs

It-was-my-fate

grist¹-garas,

(in) the-farmer's-house,

say

that-verily

mě

to-me

gayēm

became-to me

gāl.

shame.

5. Drāti-sötin kashⁱ yēli tātⁱnam,
A-sickle-with the-honeycombs when were-cut-by-him-
of-me,

kōtyāh khātis mār.
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-t¹l^ur^u, wanuk^u
I-verily am-Thy honey-bee, of-the-forest

jānāwār."
a-winged-creature."

6. Mōkalōw^u ami-māch-t¹l^ur^u wanith
Was-finished by-this-honey-bee having-spoken

panun^u dōd^u. Wuñ chēh dapān amis-
her-own pain. Now she-is saying to-this-

grīstⁱ-bāyē, "chēyēy kēh gōmot^u, t¹-ti
farmer's-wife, "if-there-is-to-anything happened, thou-also
thee

wan." Wanān chēh wuñ grīstⁱ-bāy.
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm
Saying she-is-to-it, "hear, to-me what tyranny

chuh gōmot^u."
is happened."

Azal chāwun chuh samsāras, chēh
Fate to-be-experienced is in-the-world, there-is

tal wasiñ^u jāy.
'below to-be-descended a-place.

Buday chēsai grīstⁱ-bāy, yōr nay
I-verily am-Thy farmer's-wife, here not-verily

rōzani āy.
to-abide we-are-come.

7. **Sōta yēli mōtasūt¹ grēstēn dilāsa**
 In-spring when the-accountants to-farmers soothing

dini hay āy,
 to-give O! came,

Mōdaryiv-kathau yēdāh būr^ukh, zālas
 With-sweet-words a-belly was-filled-by-them, in-a-net

walana-āy.
 we-were-surrounded.

8. **Har^ada-vizi dard müth^ukh, lāyēni**
 In-autumn-time the-affection was-forgotten- for-beating
 by-them,

tim-hay āy.
 they-veryly came.

Buday chēsai grīstⁱ-bāy, yōr nay
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.
 to-abide we-came.

9. **Yim phal wāwim mājē-zamīni,**
 What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy,
 they-veryly ripened came,

Sōmb^arith sōrith khalas kārīm,
 Having-collected having-piled on-the-threshing- they-were-
 floor made-by-me,

hatabōdⁱ-khōris drāy.
 to-hundreds-of-kharwār- they-emerged.
 weight

10. **Cakla-cakla** **mukadam** **ta** **paṭhwōrⁱ**
 In-each-village- the-village-head- and the-village-
 circuit man accountant

tōlani **tim-hay** **āy,**
to-weigh they-veryly came

Buday **chēsai** **grīstⁱ-bāy,** **yōr** **nay**
I-veryly am-Thy farmer's-wife, here not-veryly

rōzani **āy.**
to-abide we-came.

11. **Öziz** **ta** **miskīn** **kōtyāh,** **visⁱyi,**
The-poor and penniless how-many, O-friend,

halam **dōrⁱ-dōrⁱ** **āy,**
the-lap-cloth holding-out came,

Halam **ditⁱmakh** **mě** **bārⁱ-bārⁱ,** **suy**
The-skirts were-given-by- by-me filling, that-veryly
 me-to-them

chuh **mōkalan** **pāy.**
is for-salvation a-means.

12. **Kalama** **sōtin** **sawāb** **likhan,**
A-pen with the-reward-of-good- they-will-
 actions write,

yith-nay **lagēkh** **grāy.**
so-that-not will-happen-to-them shaking.

Buday **chēsai** **grīstⁱ-bāy,** **yōr** **nay**
I-veryly am-Thy farmer's-wife, here not-veryly

rōzani **āy.**
to-abide we-came.

X.—RĀJĒ BIKARAMĀJĒTŪÑÜ KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājē*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

1. Dapān wustād,—

(Is) saying the-teacher,—

Mahanivⁱ	tōr	ösⁱ	pakān	wati.
Men	four	were	going	by-road.
Ākh	brūha	mödān.	Athⁱ	mödānas
There-came-to- them	in-front	a-plain.	(On) this	plain
yēli	hyotukh	pakun,	lāgⁱ	wanani
when	they-began	to-go,	they-began	to-say
pānawūñ,	"talau,	wānⁱtaṽ	dalilā,	yih
mutually,	"ho,	tell-ye	story-a,	this
mödān	kaḍōn."	Pata-kani	ākh	byākh
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
shēkhtā.	Amis	dopukh,	"t^ah	wanta
person-a.	To-him	it-was-said-by- them,	thou	tell-please
dalilā,	yih	mödān	mōkalāwahun."	Āmⁱ
story-a,	this	plain	we-will-complete-it."	By-him
dop^anakh	phīrith,	"bōh,	hasa,	
it-was-said-by-him-to- them	in-answer,	"I,	sirs,	
wanamōwa	dalil.	Dalil,	hasa,	wanamōwa
will-tell-to-you	a-story.	Story,	sirs,	I-will-tell-to-you
katha	pāñt.	Pāñsan-kathan	gathanam	
tales	five.	For-five-tales	they-will-be-proper-to me	

din¹	rōpayēs	pānt	hath."	Yimōv
to-be-given	of-rupee	five	hundred."	By-them

dop^uhas	phīrith,	"tōr	hath	dimōy
it-was-said-by-	in-answer,	"four	hundred	we-will-give-
them-to-him				to-thee

tōr	zān¹.	Pōntsyum^u	hath	gay	panunuy.
four	persons.	The-fifth	hundred	became	thine-own-
					only.

Wan-sa	katha	pānt."	Dop^unakh.—
Tell-sir	the-tales	five."	It-was-said-by-him-to-them.—

"Dyār,	hasa,	chih	sapharas.
"Monies,	sirs,	are	for-a-journey.

Yār,	hasa,	chuh	na-āsanās.
A-friend,	sirs,	is	for-non-existence (of wealth).

Āsh^ēnāv,	hasa,	chuh	āsanās.
A-near-	sirs,	is	for-existence (of wealth).
relation,			

Gayē	trih	katha.	Biyē	z^ah	katha,	hasa,
Went	three	tales.	The-other	two	stories,	sirs,

chēwa,—
are-for-you,—

Sa	zanāna	chēwana	panūn^u,
That	woman	is-for-you-not	your-own,

yēsa	na	āsi	pānas-sōty.
who	not.	will-	oneself-with.
		be	

Biyē,	hasa,—
Also,	sirs,—

Yus	rātas	bēdār	rōzi,
He-who	by-night	awake	will-remain,

Wötⁱ		pātashēhas-nish.		Dyut^u	
They-arrived		the-king-near.		Was-given	
phārⁱyād		tōrav-zanēv.		Dop^uhas,	
a-complaint		by-the-four-persons.		It-was-said-by-them-to-him,	
“pātashēham,		yimⁱ-shēkhṭan		khēy	
“my-king,		by-this-person		were-eaten	
asē	rōpayēs	tōr	hath.	Dopun,	
for-us	of-rupee	four	hundred.	It-was-said-by-him,	
‘wanamōwa		katha		pānt^s.’”	
‘I-will-tell-you		tales		five.’”	
				Pātashēhan	
				By-the-king	
dop^u		amis-shēkhṭas,		“wan-sa	
it-was-said		to-this-person,		“tell-sir	
				kyāh	
				what	
won^uthakh ?”			Yih		wōthus
was-told-by-thee-to-them ?”			He		arose-to-him
phīrith,	“pātashēham,		bōh	wanay	katha
in-answer,	“my-king,		I	will-tell-to-thee	tales
pānt^s.	Rōpayēs		gāṭhanam		dinⁱ
five.	Of-rupee		they-are-proper-to-me		to-be-given
pānt^s	hath.	Ada	wanay	bōh	katha
five	hundred.	Then	I-will-tell-to-thee	I	the-tales
pānt^s.’”		Pātashēhan		kādⁱ	
five.”		By-the-king		were-produced	
				rōpayēs	
				of-rupee	
pānt^s	hath,	ditin		amis-shēkhṭas.	
five	hundred,	they-were-given-		to-this-person.	
		by-him		Yim	
				These	
kārin		band,	pāna	kūr^ūn	kōm^ūāh
were-made-		tied-up,	by-himself	was-done-by-	deed-a
by-him				him	

āmⁱ-pātashēhan.

by-that-king.

Pātashöhī-hond^u

Royalty-of

pöshākh

garment

trôwun,was-put-off-
by-him,**gadöyiyě-hond^u**

beggary-of

pöshākh

garment

pūrun.was-put-on-
by-him.**Biyě**

Also

gāndin

were-tied-by-him

lāl

rubies

sath

seven

mathi,

on-the-arm,

drāv

he-went-forth

yima

these

katha

tales

pānt

five

sara

testing

karani.

to-make.

3. Dapān wustād,—

(Is) saying the-teacher,—

GōḍañiyAt-the-very-
first**drāv**he-went-
forth**běňě-handis-shēharas-kun.**

his-sister's-city-towards.

Gur^u

A-horse

chus

is-for-him

khasun^u.

to-be-mounted.

Wôt^u

He-arrived

yěli

when

nīzīkh

near

ath-běňě-handis-shēharas

to-that-sister's-city

lüz^un

was-sent-by-him

shěchⁱ

a-message

amis-běňě,

to-that-sister,

“ mě

“ to-me

kyāh

verily

chuh

is

pēmōt^u

fallen

muhim.

poverty.

Böh

I

kyāh

of-course

yimahö

should-come

tūrⁱ.”

there-even.”

Ami

By-that

lüz^unaswas-sent-by-
her-to-him**běni**by-the-
sister**pot^u**

back-again

phīrith

in-answer

shěchⁱ,

a-message,

“ mě

“ to-me

kyāh

of-course

rōzan

will-remain

pāma

reproaches

wörⁱvis-manz.”my-father-in-law's-
house-in.”**Pot^u**

Back-again

phīrith

in-answer

lüz^unas	biyě	shěchⁱ,	“ mě	yěli	na
was-sent-by-	again	message,	“ to-me	when	not
him-to-her					

bani	tōr	yun^u,	tō-ti	gathēm	ladun^u
will-be-	there	to-come,	nevertheless	it-is-proper-	to-be-
possible				to-me	sent

naphtas	kěnthāh.	Ladaham-ay,	tath
for-the-belly	something.	Thou-wilt-send-	to-that
		to-me-if,	

gathi	gand	karun^u,	pětha	gathēs
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-
				for-it

mōhar	karün^u	panün^u ”	Ami	kür^u
the-seal	to-be-made	thine-own.”	By-that	was-done

běni	köm^uāh.	Lodun	panañě-kěnzě
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

bata-hanā,	yā	shyot^u	yā	shōsh.
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

Pětha	kür^unas	panün^u	mōhar,	korun
Upon (it)	was-made-by-	her-own	seal,	was-made
	her-for-it			by-her

rawāna	amis-böyis.	Tāmⁱ	yěli	wuch^u
dispatching	to-that-brother.	By-him	when	was-seen

běně-hünz^u	mōhar,	roṭun,	ātiy
the-sister-of	the-seal,	was-taken-	in-that-
		by-him,	very-place

thôwun-dabövith.
was-buried-by-him.

4. Drāv yāra-sanzi-wati. Yēli wôt^u
He-went-forth on-a-friend's-the-road. When he-arrived

nīzīkh sūzun amis mahanyuv^u, "yar,
near was-sent- to-him a-man (saying), " (thy)
by-him friend,

hasa, ōy. Pātashöhī chēsna. Suh,
sir, is-come-to-thee. Royalty is-to-him-not. He,

hasa, chuy muhimzad." Yāran yēli
sir, is-verily struck-by-adversity." By-the-friend when

būz^u, drāv, wôt^u amis-yāras-nish.
it-was-heard, he-went-forth, he-arrived that-friend-near.

Dapān chus, "hā yāra, kati gōham
Saying he-is-to- " O friend-O, whence didst-thou-
him, become-for-me

yōr pōda ? " Pakān chih dōnaway.
here manifest ? " Going they-are both.

Amis ôs^u miskīnī-hond^u pōshākh nōlⁱ.
To-that-one was poverty-of garment on-the-neck.

Dapān chus, "yāra, yih khal^t-ē-shöhī
Saying he-is-to-him, " friend, this robe-of-royalty

dita mē. Yih myōn^u pōshākh
please-give to-me. This my garment

thunta t^ah." Yih ās-na-bōzana, "yih
please-put-on thou." This was-not-considered- "this
by-him,

chuh amis miskīnī-hond^u pōshākh " ;
is to-that-one beggary-of garment " ;

yih ās-bōzana khal^t-ē-shöhī ; kami-mōkha ?
this was-considered a-robe-of-royalty ; on-what-account ?

Mahabata-söty.	Gav.	Wötⁱ	yāra-sond^u
Affection-through.	He-went.	They-arrived	the-friend-of

gara.	Yāran	kür^unas	ziyāphath
house.	By-the-friend	was-made-by-him-for-him	a-feast

löyik-ě-pātashāh.	Sapañēs	ot^u-tāñ	z^ah
worthy-of-a-king.	There-happened-to-him	there-up-to	two

katha	sara.
statements	in-investigation.

5. **Drāv** **wuñ** **zanāni-handis-shēharas-kun.**
 He-went-forth now (his) wife's-city-towards.

Wôt^u	ath-shēharas	and-kun.	Ati
He-arrived	of-that-city	the-outskirt-towards.	There

ös^u	bud^u	zanānā.	Byūth^u	āmⁱ-sandi-gari.
was	an-old	woman-a-certain.	He-stayed	in-her-house.

Dopun	amis-bujě-zanāni,	“ditam	drôt^u.
It-was-said-by-him	to-that-old-woman,	“please-give-to-me	a-sickle.

Bōh	ana	yimis-guris-kyut^u	gāsa.”	Drāv
I	will-bring	this-horse-for	grass.”	He-went-forth

gāsa	anani.	Wuchun	ati	gāsa-mōdānā,
grass	to-bring.	Was-seen-by-him	there	grass-plain-a-certain,

athⁱ	chuh	lōnān.	Yih	ös^u	rakh
to-it-verily	he-is	reaping.	This	was	the-private-field

pātashēha-sünz^u.	Ösⁱ	lārān	ṭahālⁱ.
the-king-of.	Were	running-up	the-grooms.

Nyūkh	raṭith	pananis-mējēras-nish.
He-was-taken- by-them	having-seized	their-own-master-of-the- horse-near:

Korukh	köd.	Rāth	āyě.	Amis
He-was-made- by-them	imprisoned.	Night	came.	To-him

chēh	gathān	pōda	zanānā	akh,
is	becoming	manifest	woman-a	one,

amis-mējēras	ziyāphathā	hēth.	Yih
to-that-master-of-the- horse	dish-of-food-a	having-brought.	He

chuh	bihith	cārpāyi-pēth.	Ziyāphath
is	seated	a-bedstead-on.	The-dish-of-food

thiuv^unas	bōnṭha-kani.	Ath^t	wāthⁱ
was-placed-by-her- for-him	front-in.	To-it-verity	they-descended

khēni	dōnaway.	Hanā	h^arēyēkh.	Yih
to-eat	both.	A-little	remained-over-for- them.	This

dyutukh	amis-kōdis.	Kor^uhas	ālav,
was-given-by-them	to-this-prisoner.	Was-made-by-them- to-him	a-call,

"hatō	kōdyau,	yih	khyuh	sōn^u
"ho	prisoner-O,	this	eat	our

shēth-han."	Ködⁱ	roṭ^u,	khyōn.	Ātiy
waste-food- a-little."	By-the-prisoner	it-was-taken,	it-was-eaten- by-him.	There- verity

chuh	panañē	jāyě	bihith.	Yimav-dōyav
he-is	in-his-own	in-place	seated.	By-these-two

kūr^u	tamaskhurī;	ath-palangas	phūt^u
was-made	jesting;	to-that-bedstead	was-broken

tür^u. Korukh ālav amis-ködis, "t^ah
the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phüt^u tür^u, tē
please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy."^u Āmⁱ dop^unakh, "ān,
I-wonder-if it-will-within-
thy-power."^u By-him it-was-said-to-
them, yes,

tagēm-nā ? Hamsāyē chim chān."^u
will-it-not-be-within-
my-power ? Neighbours are-to-me carpenters.'

Dop^uhas, "wōla."^u Wôt^u ot^u. Ami-
It-was-said-by-them-
to-him, "come." He-arrived there. By-that-

zanāni parzanôw^u panun^u khāwand.
woman he-was-recognized (as) her-own husband.

Āmⁱ ös^u-parzanöv^umüt^u brōnth, yēli yih
By-him she-had-been-recognized before, when this

bata-han di^uhas. Yih zanāna chēh
food-a-little was-given-by-them-to-
him. This woman is

dapān amis-mējēras, "wuñ kyāh karav ?
saying to-this-master-of-the-
horse, now what shall-we-do ?

Yih chuh myôn^u khāwand. Yih gathi
This ' is my husband. He is-proper

mārun^u rātas-rāth."^u Hukum dyutun
to-be-killed this-very-night."^u An-order was-given-by-him

mārawātan. Dop^unakh, "niyūn yih
to-the-executioners. It-was-said-by-him-to-
them, take-him this

ködⁱ, **gathi** **mārun^u;** **wölinj^u** **gathēs**
 prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

yūrⁱ **anün^u."** **Nyūkh** **yih** **ködⁱ**
 here-even to-be-brought." Was-taken-by-them this prisoner

shēharas-nēbar. **Āmⁱ** **dyut^unakh** **sawāl,**
 the-city-outside. By-him was-given-by-him-to-them a-petition,

"mē **trövⁱtav** **yēla,** **bōh** **chalahö** **atha**
 "me please-to-let-me-from-restraint, I would-the-hands
 loose wash

buth^u, **Khödāyēs-kun** **karahö** **zārapār."**
 face, God-towards I-would-make ejaculations."

Trōwukh **yēla.** **Wuch^un** **āba-hanā,**
 He-was-let-loose-from-restraint. Was-seen-by-him water-a-little,
 by-them him

cholun **atiy** **atha** **buth^u.** **Khödā-Sōbas-**
 was-washed-by-him there-indeed the-hands face. God-the-Lord-

kun **korun** **zārapār.** **Atha** **pyōs**
 towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pēth, **yim** **tati** **ōsis**
 these-rubies-seven-on, which there were-of-him

gāndⁱmātⁱ **mathi.** **Yiman** **dopun** **mārawātalan-**
 tied on-the-arm. To-these it-was-said-to-executioners-by-him

tōn, **"hata-sa,** **mē** **trōvyuv** **yēla.** **Nōm**
 four, "O-sirs, me let-ye-me from-restraint. These

chiwa **lāl** **sath.** **Tsōr** **chiwa** **tōhē**
 are-for-you rubies seven. Four are-for-you for-you

ṣōn **zanēn.** **Trih** **chiwa** **myōnⁱ** **tōhē-**
four persons. Three are-for-you mine you-
nish."
with."

6. Ot^u-tāñ **karēn** **tōr** **katha** **sara.**
There-up-to were-made-by- four statements tested.
him

Pōṇsim^u **kath** **gayēs** **mashith.** **Āv,**
The-fifth statement went-for-him forgotten. He-came,

wōt^u **panun^u** **gara.** **Biyē** **wanān** **chuh**
he-arrived his-own house. Again saying he-is

timan **pāntan** **zanēn,** **"waniv-sa** **kyāh**
to-those five persons, "say-ye-sirs what

wañēwa **tōhē** **pānt** **katha."** **Yih**
were-said-by-you by-you five statements.' He

wōthus **pot^u** **phīrith,**
arose-to-him back-again in-answer,

"Pātashēham, **kaṣa** **katha** **karēth** **sara ? "**
"My-king, how- statements were- tested ? "
many made-by-thee

Dop^unakh **pātashēhan,** **"tōr** **katha."**
It-was-said-by-him-to- by-the-king, "four statements."
them

Yimav **dop^uhas,** **"kusa** **kusa ? "**
By-them it-was-said-by-them-to-him, "which which ? "

Dop^unakh **pātashēhan,**
It-was-said-by-him-to-them by-the-king,

"Āsh^ēnāv **chih** **pāzⁱ-pōthⁱ** **āsanās.**
"Relations are really-truly for-existence (of
wealth).
P.

Yār	chuh	na-āsanās.	Ti-ti	pozuy.
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-verily.

Zanāna	sa	chēna	panūn^u,	yēsa	na
Woman	that	is-not	one's-own,	who	not

pānas-sōty	chēh.	Ti-ti	pozuy.
oneself-with	is.	That-also	true-verily.

Dyār	chih	bakār	sapharas.	Ti-ti
Monies	are	useful	for-a-journey.	That-also

pozuy.
true-verily.

Yima	tōr	katha	karēmav
These	four	statements	were-made-by-me-for-you

sara.	Wuñ	wanyūm	pōntim^u	kath."
tested.	Now	tell-ye-me	the-fifth	statement."

Dop^unas	āmⁱ	shēkhēan	pot^u	phīrith,
It-was-said-by- him-to-him	by-this	by-person	back-again	in-answer,

"rōpayē	hath	gathēm	dyun^u."	Dyut^unas
"rupees	hundred	are-proper- to-me	to-be-given."	Was-given-by- him-to-him

pātashēhan.	Dop^unas,—
by-the-king.	It-was-said-by-him-to-him,—

"Yus	rātas	bedār	rōzi,
"He-who	by-night	awake	will-remain,

suy	zēni	Rājē-Bikarmājētūn^u	kūr^u."
he-only	will-win	King-Vikramāditya's	daughter."

7. Pātashēhan	kūr^u	kōm^u.	Lōgun
By-the-king	was-done	a-deed.	Was-imitated by-him

phakīr.	Gav,	wôt^u	Rājē-Bikarmājētun^u
a-faīr.	He-went,	he-arrived	King-Vikramāditya's

gara.	Nazarbāzav	kūr^u	nazar,
house.	By-the-watchers	was-done	watching,

khbardārav	niyē	khavar	amis-rājēs.
by-the-newsmen	was-brought	news	to-this-king.

Dop^uhas,	“rājē-sōba,	phakīrā	akh
It-was-said-by-them-to-	“King-Sir,	faīr-a	one
him,			

gamot^u	pōda.	Yihuy	dapān,	‘bōh
(is) become	manifest.	He-verily	(is) saying,	‘I

zēnan	rājē-sūnz^u	kūr^u.’ ”	Rājē	wanān
will-win-her	the-king's	daughter.’ ”	The-king	saying

chukh	pot^u	phīrith,	“az-tān	kōtyāh
is-to-them	back-again	in-answer,	“today-up-to	how-many
				(are)

gamātⁱ	rājēzāda	ati	māra !	Wuñ	gav
gone	princes	here	to-death !	Now	is-gone

yih	phakīr	hawāla-y-Khōdā,	ada	yā
this	faīr	(in) the-care-of-God,	then	either

lasi	yā	mari.	Gathiv,	khōlyūn
he-will-survive	or	he-will-die.	Go-ye,	cause-ye-him-to-
				mount

kuṭhis-manz.”	Yēti	yih	rājē-sūnz^u	kūr^u
the-room-in.”	Where	this	king's	daughter

ōs^u,	palang	trōw^uhas	shīrith.	Khoth^u
was,	a-bed	was-put-by-them-	having-made-	Ascended
		for-him	ready.	

yih	phakīr	palangas-pēṭh.	Amis-khōtūni
this	faīr	the-bed-on.	To-this-lady

ath-palangas-nishě.	Khôtūni	dit^un	zīr^u,
that-bed-near.	To-the-lady	was-given-by-	a-push,
		him	

katha	karěn	amis-söty.	Ath-pöshākas
speeches	were-made-by-him	her-with.	To-that-garment

korun	biyě	yinsān-hyuh^u,	gav	biyě
it-was-made-by-	again	a-human-being-like,	went	again
him				

phakīr,	byūth^u	dūri-pahān.	Shēmāh	chuh
the-faḡīr,	he-sat	at-a-distance-a-	A-lamp-flame	is
		little.		

dazönⁱ.	Athas-kěth	küđ^un	shēmshēr.
burning-verily.	The-hand-in	was-drawn-forth-by-	a-sword.
		him	

Amis-khôtūni-handi-shikama-manza	log^u	nērani
This-lady's-the-belly-from-in	began	to-issue

yih	aj^adāh.	Log^u	ath-pöshākas-manz.	atsani.
this	python.	It-began	this-garment-in	to-enter.

Tuj^un	shēmshēr,	chuh	amis-aj^adāhas
Was-raised-by-	the-sword,	he-is	to-this-bo-a-constrictor
him			

katarān,	môrun,	karēnas	gañě,
cutting-to-pieces,	it-is-killed-by-	were-made-by-him-	lumps,
	him,	of-it	

thunun	ath-palangas-tal.	Khot^u	pāna
it-was-put-by-him	that-bed-under.	He-mounted	himself

palangas-pěth,	shēmshēr	dit^un	shānd,
the-bed-upon,	the-sword	was-put-by-him	(under) the-
			pillow,

ta	shōng^u.
and	he-went-to-sleep.

8. Rāth gayē ādā, subuh log^u yini.
 'The-night went (to) com- morning began to-come.
 pletion,

Āmⁱ-Rājē-Bikarmājētan dop^u mārāwāṭalan,
 By-this-King-Vikramāditya it-was-said to-the-executioners,

"gathiv. Yih phakīr āsi mumot^u.
 "go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tān kōtyāh
 Him-veryly bring-ye-down-him. Today-up-to how-many

rājēzāda gamātⁱ māra, ta yi-ti
 princes (are) gone to-death, and this-one-also

āsi mumot^u." Khātⁱ ath-kuṭhis-manz.
 will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.
 Was-seen-by-them the-faqīr safe-sound living-veryly.

Nazarabāzav kūr^u nazar, khabardārav
 By-the-watchers was-done watching, by-the-newsmen

niyē khabar rājēs. Dop^uhas,
 was-brought news to-the-king. It-was-said-by-them-
 to-him,

"Rājē-sa, phakīr chuh zinday." Rājē-sōb
 "King-Sir, the-faqīr is living-veryly." The-king-Sir

khot^u pāna kuṭhis-manz. Karān chuh
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,
 congratulation to-this-faqīr. Saying he-is-to-him,

"phakīra, t^ah wanta kētha-pōṭhⁱ bacyōkh."
 "faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bēdār rōzana-sōty.
 Saying is-to-him the-faqīr, "awake remaining-by.

Rājē-sa, **kar** **nazar** **palangas-tal."** **Rājēn**
King-Sir, do looking the-bed-under." By-the-king

kūr^u **nazar.** **Wuchun** **palangas-tal**
was-done looking. Was-seen-by-him the-bed-under

balāyā **akh.** **Trōv^umüt^u** **phakīran** **mōrith.**
evil-spirit-a one. (It-was) put by-the-faqīr having-killed.

Dapān **chuh** **phakīr** **amis-rājēs,** **"zabān**
Saying is the-faqīr to-this-king, " promise

kyāh **chēy** **kūr^umüt^u ? "** **Rājē** **chus**
what is-by-thee made ? " The-king is-to-him

dapān, **"poz^u** **chuh,** **Khōdāy** **chuh**
saying, "true is, God-verify is

kunuy." **Phakīr** **chus** **dapān,** **"yih,**
one-only." The-faqīr is-to-him saying, " this,

hasa, **chēy** **ātⁱ** **panūn^t** **kūr^u.** **Mē**
Sir, is-to-thee here-verify thine-own daughter. To-me

di-sa **panun^u** **nishāna."** **Di^unas** **wōj^u**
give-Sir thine-own token." Was-given-by-him-a-ring
to-him

amis-phakīras. **Phakīra-sünz^u** **wōj^u** **rüt^u**
to-this-faqīr. The-faqīr's ring was-taken

āmⁱ-rājēn.
by-this-king.

9. **Drāv** **phakīr,** **wōt^u** **panun^u** **shēhar.**
Went-forth the-faqīr, he-arrived his-own city.

Phakīriyē-hond^u **jāma** **shunun-kaḍith.**
Faqīrhood-of coat was-doffed-by-him.

Pātashöhī-hond^u	pöshākh	pūrun.	Dyutun
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him

hukum	lashkari,	“ nīriv-sa	mě	söty.”
order	to-the-army,	'go-ye-forth-sirs	me	with.”

10. Dapān wustād,—

(Is) saying the-teacher,—

Gōḍañiy	gav	ath-běñě-handis-shěharas.	Yih
At-the-very-first	he-went	to-that-sister's-city.	This

pātashāh-ti	ôś^u	bāj	tārān	amis^uy-pātashěhas.
king-also	was	tribute	paying	to-this-very-king.

Ūñ^un	běñě	panūñ^u,	thiuv^unas	bōñṭha-kani
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

sa	tami-dōhüc^u	ziyāphath,	yěth	tami-
that	of-that-day	present-of-food,	to-which	by-that-

běñi	mōhar	ös^us	pěṭha	kür^umüt^u.
sister	seal	was-for-it	on	made.

Dapān	chus,	“yih	chyā	mōhar	cyōñ^u? ”
Saying	he-is-to-her,	“this	is	seal	thine? ”

Dop^unas	phīrith,	“myōñ^uy	chěh.”	Dapān
It-was-said- by-her-to-him	in-answer,	“mine-veryly	it-is.”	Saying

chus	yih	pātashāh,	“böy	kyāh	gōs
is-to-her	this	king,	“I-veryly	of-a-surety	am

tami-dōhuk^u	miskīn.	Pāzⁱ-pōṭhⁱ	chuh	āsh^unāv
of-that-day	the-beggar.	Truly	is	a-relation

āsanās.”

for-existence (of wealth).”

11. Hēt^un amis-pātashēhas-ti lashkar,
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-sond^u kun. Wôt^u
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kūr^u ziyāphath
the-friend-near. By-the-friend was-made a-feast

yiman-dōn pātashōhiyēn-kis^u. Bāth küd^ukh
these-two kingdoms-for. Night was-passed-
by-them

ātⁱ, sub^ahan drāy.
there, at-dawn they-went-
forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.
Was-put- footstep that-the-father-in-law's-the-city-towards.
by-him

Anān chuh nād dith amis-pātashēhas.
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahālⁱ. Timav
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ^umot^u. Suh
is thy-private-field-from-in a-thief seized. He

kati chukh thōw^umot^u ? " Ānikh ṭahālⁱ,
where is-by-them put ? " Were-brought- the-grooms,
by-them

dop^uhakh, "yus tōhē tūr roṭ^uwa
it-was-said-by- "what by-you thief was-seized-
them-to-them, by-you

rakhi-manza, suh kati chuwa
the-private-field-from-in, he where is-by-you

thôw^umot^u ? " Yimav won^u, "pātashēham,
 put ? " By-them it-was-said, " my-king,

asē chuh kor^umot^u hawāla pananiṣ-
 by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop^uhas,
 officer-the-master-of- Was-brought- the-master-of- Was-said-by-
 the-horse." by-them the-horse. them-to-him,

"nōmav tahalyav koruy hawāla tūr,
 "by-these grooms was-made- in-custody a-thief,
 to-thee

suh kati thōwuth ? " Yih chukh dapān,
 he where was-put-by-thee ? " He is-to-them saying,

"mē dyūth^u-na." Tahālⁱ chis karān
 "by-me he-was-seen-not." The-grooms are-to-him making

gawöyⁱ, "pātashēham, asē kor^u tāhkhīth
 witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop^unakh āmⁱ-pātashēhan,
 to-him in-custody." Was-said-by- by-this-king,
 him-to-them

yus tami-dōha phakīr lōgith ôs^u,
 he-who on-that-day faqīr having-made-himself- was,
 to-resemble

suy chukh dapān, "anyūkh mārāwātal
 he-verbily is-to-them saying, "bring-ye-them the-executioners

tōr. Tim wanan pānay." Ānikh tim.
 four. They will-say themselves- Were-brought- they.
 verily." by-them

Dapān chukh yih pātashāh, "tōhē-nish
 Saying is-to-them this king, "you-near

chuh	amānath	tas-phakīra-sond^u,	suh
is	a-deposit-in-trust	of-that-faqīr,	that

diyiv	yūrⁱ."	Yimav-mārawātalau	kūr^u
give-ye	here-verily."	By-these-executioners	was-done

köm^u.	Kādikh	yim	lāl	sath,	thövikh
a-deed.	Were-produced-	these	rubies	seven,	were-put-
	by-them				by-them

pātashēhas	bōnthā-kani.	Satav-manza
to-the-king	in-front.	The-seven-from-in

tulin	tōr,	kārⁱnakh	hawāla.	Dop^unakh,
were-lifted-	four,	were-made-by-	in-charge.	It-was-said-by-
by-him		him-to-them		him-to-them,

"yim	kāmⁱ	ōsⁱwa	ditⁱmātⁱ?"	Dop^uhas,
"these	by-whom	were-to-	given?"	Was-said-by-
		you		them-to-him,

"phakīran-ākⁱ."	—Tāmⁱ	kami	bāpath?"
"by-faqīr-one."	"By-him	on-what	account?"

"Suh	ōs^u	dyut^umot^u	yimⁱ-mējēran
"He	was	given	by-this-master-of-
			the-horse

mārana-bāpath.'	Dapān	chuh	pātashāh
killing-for."	Saying	is	the-king

amis-mējēras-kun,	mē	chukhnā	parzanāwān?
this-master-of-the-horse-to,	me	art-thou-not	recognizing?

Bōy	kyāh	gōs	suh	phakīr	yus
I-verily	certainly	am	that	faqīr	who

kōd	ōs^uthan	kor^umot^u.	Gōḍañ	āyē
imprisoned	was-by-thee-he	made.	At-first	came

sa	khôtūna	ziyāphath	hēth.	Khēyēv
that	lady	a-dish-of-food	taking.	Was-eaten

yěkh-jāh.	H^aryōv	šhyoṭ^u.	Kor^uwa	mě
in-one-place.	Remained-	waste-food.	Was-made-	to-me
	over		by-you	

ālav ;	dop^uwam,	wōla	kōdyau,	yih
a-call ;	it-was-said-by-	'come	prisoner-O,	this
	you-to-me,			

khyō	sōn^u	šhyoṭ^u.'	Tami-pata	ās	bōh.
eat	our	waste-food.'	That-after	came	I.

Roṭ^u	mě	ta	khyauv.	Tami-pata
Was-taken	by-me	and	was-eaten.	That-after

kür^uwa	murdamāzörⁱ.	Phüt^uwa	palangas
was-made-	laughing-joking.	Was-broken-	of-the-bedstead
by-you		for-you	

tür^u.	Kor^uwa	mě	ālav,	't^ah	mā
the-tenon.	Was-made-	to-me	a-call,	'thou	I-wonder-
	by-you				if

zānakh	yith-palangas	wāṭh	karith ?'
thou-wilt-know	to-this-bedstead	joining	having-made ?'

Mě	dopum^awa,	'an,	zāna-nā ?	Hamsāyě
By-me	it-was-said-by-	yes,	shall-I-not-	A-neighbour
	me-to-you,		know ?	

chum	chān.'	Palangas	dyutum^awa
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-
			me-for-you

wāṭh	karith.	Ami-panaṇi-zanāni	parzanōwus.
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop^unay	tě,	'yüh	chuh	myōn^u
It-was-said-by-	to-thee,	'this	is	my
her-to-thee				

khāwand.	Yih	chuh	āmot^u	phakir
husband.	He	is	come	a-faqir

lögith.	Yih	gathi	rātas-rāth	mārun^u.
having-made-	He	is-proper	this-very-night	to-be-killed.'
himself-to-resemble.				

Kor^uthas	hawāla	nōman-mārawātan.
Was-made-by-thee-I	in-charge	to-these-executioners.

Yiman āv ār myôn^u. Yimav trôw^uhas
To-them came pity of-me. By-them was-let-by-them-I

yēla.	Yiman	ditim	lāl	sath.	Tsōr
from-restraint.	To-them	were-given- by-me	rubies	seven.	Four

ditim	ṣōn-zanēn,	trih	thōv¹māt¹	amānath.
were-given- by-me	to-four-persons,	three	placed	as-deposit.

Yitⁱ-kyāh	chim	tim	lāl	trih,	tōr
Here-in-fact	are-to-me	those	rubies	three,	four

chim	dit¹māt¹	nōman-tšön-za: 1.	Yit¹-kyäh
are-by-me	given	to-these-four-persons.	Here-in-fact

chiy	tim	ti."	Khô^unas	zima
are-verily	those	also."	Was-caused-to-mount- by-him-on-him	the- responsibility

takhsīr.
(for) the-crime.

13. Dapān wustād,—

(Is) saying the-teacher,—

Dyutun	hukum	panañi-lashkari.	Kođun
Was-given-	the-order	to-his-own-army.	Was-dragged-
by-him			out-by-him

yih	mējēr	ti,	yih	panüñ^u	zanāna
this	master-of- the-horse	both,	this	his-own	wife

ti.	Khananôwun	khôḍ,	ṭhananövin
and.	Was-caused-to-be-dug-	a-pit,	were-caused-to-be-cast
	by-him		

dōnaway	ath-khôḍas,	karanöv^un	kañě-kiñ^u.
both	(into) that-pit,	was-caused-to-be-	lapidation.
		done-by-him	

Atiy	chuh	likhān	sōhib-i-kitāb,—
Here-verily	is	writing	a-master-of-books,—
“Shrākh,		sar^aph,	maḥ^ar-i-zan,
“A-knife,		a-serpent,	coquetry-of-a-woman,
bē-wōphā.”			
treacherous.”			

14.	Drāv	ati	phīrith	yih	pātashāh.
	Went-	from-	returning	this	king.
	forth	there			

Wôt^u	ot^u	Rājě-Bikarmājētun^u	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājěs	khabar,	“pātashāh
Giving	they-are	to-the-king	news,	“a-king

chuh	āmot^u	pananěn-bāsan.”	Rājě	chukh
is	come	for-his-own-people-of-	The-king	is-to-them
		the-house (i.e. wife).”		

dapān,	“sa	chěh	phakīra-sünz^u.
saying,	“she	is	a-faqr-of.

Pātashāha-sünz^u	chěna.”	Pātashāh	chus
A-king-of	she-is-not.”	The-king	is-to-him

dapān,	“böy	gōs	suh	phakīr.	Mě-nishě
saying,	“I-verily	am	that	faqr.	Me-near

chuh	cyōn^u	nishāna,	ṭě-nishě	chuh
is	thy	token,	thee-near	is

myôn^u	nishāna."	Dapān	chus	rājě,
my	token."	Saying	is-to-him	the-king,

"tami-dōhüc^u	phakīrī	kyāh	gayě?	azic^u
"of-that-day	faqīrhood	why	was?	of-today

pātashōhī	kyāh	gayě?"	Dapān	chus
royalty	why	became?"	Saying	is-to-him

pātashāh,	"mē	āsa	hěsamata	katha
the-king,	by-me	were	taken	statements

pānt	mōlⁱ.	Timay	ōsus	sara	karān.
five	at-a-price.	Them-verily	I-was	tested	making.

Tamiy	ōsum	lōg^umot^u	phakīr."	Rājěn
Therefore	was-by-me	taken-the-semblance-of	a-faqīr."	By-the-king

kūr^u	kōm^u.	Ditⁱnas	sōty	panānⁱ
was-done	a-deed.	Were-given-by-him-to-him	in-company	his-own

bōt^u.	Drāv,	wôt^u	pananis-shěharas-
people-of-the-house (i.e. wife).	He-went-forth,	he-arrived	his-own-city-

manz.	Chuh	karān	rājy.	Wa-salām,
in.	He-is	doing	ruling.	And-the-peace,

wa-yikrām.
and-respect.

XI.—PHŌRSAT SÖHIBUN^U SHĀR YĔLI

XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV

YĀRKAND TO-CONQUER HE-WENT

Yiy	mě	dyūth^umay,	tī	gashta
What-	by-me	was-seen-by-me-verity,	that-	please-go-
verity			verity	thou

bōzān.

hearing.

Yārkand	anōn	zēnān.	1
Yārkand	we-shall-bring-it	conquering.	1

Gōḍaṇ	dop^a	Mālⁱkāṇi,	“kus	kari
First	was-said	by-the-Queen,	“who	will-do

yuhay	kār ?
this-very	work ?

Phōrsat	chuh	zōrāwār.
Forsyth	is	powerful.

Rājě,	běh	Yārkand,	bāj	gath
O-king,	sit-thou	(in) Yārkand,	tribute	go

tārān.

taking.

Yārkand	anōn	zēnān.”	2
Yārkand	we-shall-bring-it	conquering.”	2

Landana-pěṭha	Yārkand	yimav	kor^a
London-from	(up to) Yārkand	by-whom	was-done

tay.

authority.

Mashhūr, **hā,** **ṭōpôr^u** **gay.**
 Celebrated, Ha, on-all-sides they-became.

Gōḍaṇ **Sōnamargi** **chāwān** **pōshē-mōdān.**
 First at-Sonamarg (they-were) (the-odours-of) the-
 enjoying flower-meadows.

Yārkand **anōn** **zēnān.** **3**
 Yārkand we-shall-bring-it con- quering. 3

Hukm-i-Māhrāj **Bōṭanis** **brōh** **drāv,**
 The-order-of-the-Mahārāja to-Tibet in-advance issued,

“ Baltī, **tum** **āgē** **jav.**
 “ O-Baltīs, you ahead go-ye.

Pichē **jāwō** **Kashmīr** **nālē** **cālān.”¹**
 Afterwards go-ye to-Kashmīr with a-certificate-
 of-dispatch.”

Yārkand **anōn** **zēnān.** **4**
 Yārkand we-shall-bring-it conquering.

Rasad **say** **ṭōpôr^u** **kūr^uhay** **taraphan.**
 Assembling that- on-all- was-made-by- in-(all)
 very sides them-for-you directions.

Gōḍa **log^u** **Marāz-i-Pargan.**
 At-first was-reached Marāz-of-the-Pargana.

Tim **wadān** **ōsī,** **“ kot^u** **lāgⁱ** **gōr-zān ?**
 They lamenting were, “ where (are we) ignorant-
 arrived ones ?

Yārkand **anōn** **zēnān.** **5**
 Yārkand we-shall-bring-it conquering.

Timan **Bōṭa-garan** **Kōshirⁱ** **thōvⁱkⁱ,**
 In-those Tibetan-houses Kāshmirīs (were) stationed,

¹ This speech of the Mahārāja of Kashmīr is meant to be in Hindi.

Yārkand	anōn	zēnān.	8
Yārkand	we-shall-bring-it	conquering.	8

Kala	kānⁱ	dōmbij^u	chēs,	laṭi
Head	in-the-direction	crupper	is-to-it,	tail

kānⁱ	lākam,
in-the-direction	bridle,

Gāsa-raz	kaññēkh	mahkam.
A-grass-rope (was)	the-rear-binding- rope ¹	strong.

Gāsa-gandⁱ	ta	zacě-zīn	pūrith	sōruy
Grass-packsaddles ²	and	rag-saddles	having- saddled	entire

sāmān.
appliance.

Yārkand	anōn	zēnān.	9
Yārkand	we-shall-bring-it	conquering.	9

Rasad	kārⁱthan	ānⁱhay	nān-gār,
Proportionate- division	having- made	were-brought- by-them	menial- cultivators,

Maṭi	chikh	panānⁱ-panānⁱ	kār.
On-the- shoulder	are-to- them	each-his-own	works.

Gějě	karēkh	krālan	gōḍaṇ	lējě
Bundles-of- grass	were-made- by-them	for-the- potters	at-first	cooking- pots

sārān.
conveying-and-piling.

¹ *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmiri saddle, to secure blankets, etc. (Stein).

² *gāndⁱ* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

Yārkand	anōn	zēnān.	10
Yārkand	we-shall-bring-it	conquering.	10

Krāji	dop^u	khāwandas,	“ nādāna
By-the-potter's- wife	it-was- said	to-the-husband,	“ foolish

krālau,
potter-O,

Kathō-kitⁱ	kōndi	wālav ?
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

Köm^u,	hav,	chěh	pakawün^ü,	ömⁱ
The-business,	O,	is	one-that- marches,	uncooked (things)

gathu **trāwān.”**
go leaving-behind.”

Yārkand	anōn	zēnān.	11
Yārkand	we-shall-bring-it	conquering.	11

Gūrⁱ	dop^u	gūrⁱ-bāyě,	“ dōnaway
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	“ both

nērav,
let-us-go-forth,

Gōv^ü-kit^ü	jāy	shērav.
Cow-for	a-place	we-will-arrange.

Wōdi	pěth	hěh	gāsa-lōw^u,	gōv^ü
The-head	on	carry	a-grass-handful,	the-cows

gathan **lārān.”**
will-go

Yārkand	anōn	zēnān.	12
Yārkand	we-shall-bring-it	conquering.	12

Khōni	kēth	dōda-noṭ^u.	wārē	hēth
The-haunch	on	a-milk-pail	earthen-pots	taking

bāri	drāv.
in-a-load	he-went-forth.

Lōkan	chuh	sapharun^u	tāv.
To-the-people	is	of-the-journey	exhaustion.

Tāhkhīth	dōda-gūr^u	Jēnatuk^u	bāgwān.
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

Yārkand	anōn	zēnān.	13
Yārkand	we-shall-bring-it	conquering.	13

Wātālⁱ	dop^u	wāt^ajě,	“bō-nay	sara
By-the-Mihtar	it-was-said	to-the-Mihtar's-wife,	“I-not	shall-remember

zāh.
ever.

Chim	mangān	dālomuy	ta	kāh.
They-are-from-me	asking	leather-only	and	cobbler's-lace.

Tsōrath	ta	ör^u	hēth,	mě-ti,
Leather-cutter	and	awl	having-taken,	me-also,

hay,	pakanāwān.”
O,	(they are) causing-to-go.”

Yārkand	anōn	zēnān.	14
Yārkand	we-shall-bring-it	conquering.	14

“Phīrith	dāpⁱzihēkh,	wātal-gānau,
“In-answer	you-should-have-said-to them,	Mihtar-pimp-O,

Dāpⁱzihēkh, **asⁱ** **nau** **zānav.'''**
 You-should-have- 'we not know (how-to-
 said-to-them, use-them.''')

" Dapyāmakh, **wātⁱji,** **kēh** **nay**
 " It-was-said (long ago) O-Mihtar's- any-thing not
 by-me-to-them, wife,
 chim **bōzān."**
 they-are-to-me listening."

Yārkand **anon** **zēnān.** **15**
 Yārkand we-shall-bring-it conquering. 15

Shumār **būz^u,** **hay,** **tōyiphdāran.**
 Counting was-heard, O, of-the-artisans.

Mang **lūj^u** **ahan-gārān.**
 A-request was-made for-iron-workers.

Wōdi **pēṭh** **yīran** **hēth** **shranz**
 The-head on the-anvil having-taken the-tongs

dakhanāwān.
 leaning-upon.

Yārkand **anōn** **zēnān.** **16**
 Yārkand we-shall-bring-it conquering. 16

Khārav **ditⁱ** **bārav,** **" yēngar** **kati**
 By-the- were- grumblings, " charcoals from-
 blacksmiths given where

ṭhārav ?
 shall-we-search-for ?

Wān **kati** **jān** **shērav ? "**
 A-shop where good shall-we-arrange ?
 (i.e. smithy)

Hāl **kyāh** **kor^uhakh,** **nāl**
 Arrangement somehow- was-made-by- horse-shoes
 or-other them-for-them,

garanāwān.
 getting-made.

Yārkand	anōn	zēnān.	17
Yārkand	we-shall-bring-it	conquering.	17

Khōsh	kyāh	gōsay,	amôb^u	gav
Pleased	certainly	I-became-verily,	very	it-became
jān.				
good.				

Pata	nyūkh	nöyid	ta	chān.
Afterwards	was-taken-	barber	and	carpenter.
	by-them			

Bata-düj^ü	athi	hēth	pata	chikh
Food-kerchief	in-the-	taking	after	are-to-them
	hand	(others)		

lārān.

Yārkand	anōn	zēnān.	18
Yārkand	we-shall-bring-it	conquering.	18

Maṣlahath	karān	tima	āsa	pānawōn.
Consultation	making	they (fem.)	were	amongst-
				themselves.

“Kusuy	kari	nāyēz^ü	ta	chōn^ü ?
“Who	will-do (i.e.	the-barber’s-	and	the-carpenter’s-
	support)	wife		wife ?

Katawāñ	karith,	hay,	karav
The-wages-	having-done,	O,	we-shall-make
of-spinning			

guzarān.”
a-livelihood.”

Yārkand	anōn	zēnān.	19
Yārkand	we-shall-bring-it	conquering.	19

Söbir	Tilawāñi,	tāmāth	yutuy	wan,
O-Şābir	Oilseller,	so-long	this-much	say,

Yāmāth	khabar	bōzan.
As-long-as	the-news	they-will-hear.

Tāñ	āv	Söhib	bā-sôruy-sāmān.
At-length	came	the-Sāhib	with-all-pomp.

Yārkand	anōn	zēnān.	20
Yārkand	we-will-bring-it	conquering.	20

XII.—ÔKHUNA-SÛNZÜ

DALİL.

XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôś ^u .	Tamis ^u y	ôs ⁱ
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were
nēciv ⁱ	tōr.	Timan ^u y	pryūthun,	“bōh	
sons	four.	To-them- verily	it-was-asked- by-him,	“I	
budyōs,	tōh ⁱ	waniv	kyāh	kariv.”	
am-grown-old,	ye	say-ye	what	ye-will-do.”	
Āk ⁱ	dopus,	“bōh	kara	yimāmāth.”	
By-one	it-was-said- to-him,	“I	will-do	leading-prayers- in-a-mosque.”	
Biy ⁱ	dopus,	“bōh	para	bāg.”	
By-the- second	it-was-said- to-him,	“τ	will-recite	the-call- to-prayers.”	
Biy ⁱ	dopus,	“bōh	para	wāz.”	
By-another	it-was-said- to-him,	“I	will-recite	sermons.’	
Lōk ⁱ †-hih ⁱ	tūrim ⁱ	dopus,	“bōh	kara	
By-the-youngest	by-the- fourth	it-was-said- to-him,	“τ	will-do	
tūr ^u .”	Dōhā	akh	banyāv,	gav	
thieving.”	Day-a-certain	one	happened,	he-went	
pātashēhas	tūri.	Wôt ^u	yēli	pātashēha-sond ^u	
to-the-king	for- thieving.	He- arrived	when	the-king’s	
gara,	rūd ^u	wōdāñě,	tāñ	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

wazīr the-vizier	biyě and-also	pādashēha-sünz^u the-king's	kūr^u. daughter.	Yih He
wuchukh was-seen- by-them	ati there	wōdañě. standing.	Dop^unakh, It-was-said-by- him-to-them,	“tōhⁱ “you
kam who	chiwa ? ” are ? ”	Yimau By-them	dop^uhas, it-was-said-by- them-to-him,	“t^ah “thou
kus who	chukh ? ” art ? ”	Dop^unakh, It-was-said-by- him-to-them,	“bōh “ ”	chus am
tūr.” a-thief.”	Yimau By-them	dop^uhas, it-was-said-by- them-to-him,	“āsⁱ-ti “we-also	chih are
tūr.” thieves.”	Kāḍikh Were-brought- out-by-them	gurⁱ horses	z^ah. two.	Sapod^u He-became
sawār mounted	akh one	yih this	ôkhun, religious- teacher,	biyě and-the- other
pādashāh-kūr^u. king's-daughter.	Dōp^unas It-was-said-by- him-to-him	wazīran, by-the-vizier,	“nīriv “go-forth	
tōhⁱ. ye.	Nasīyēth, Instruction,	hasa, Sir,	karay I-will-make-to-thee	akh one
kath, word,	yina-sa that-not-Sir	pādashāh-kōrě the-king's-daughter	sōty with	kath conversation
kuni in-any- respect	karakh. thou-wilt- make.	Bōh, I,	hasa, Sir,	yimawa will-come- to-you
pata, after,	ta and	tōhⁱ ye	nīriv.” go-ye-forth.”	

2. Yim chih pakān. Pātashāh-kōrě
2. They are going-along. To-the-king's-daughter

chěna khabar, "yih chuna mě sōty
is-not belief, "this is-not me with

ôkhun-zāda." Tas chěh khabar, "yih
the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh log^u phōlani.
is the-vizier." Dawn began to-break.

Wathⁱ guryau pětha bōn. Gayě yih
They- the-horses from down. She-went this
descended

pātashāh-kūr^u kōli akis pěth, atha
king's-daughter to-a-stream one on, hands

buth^u cholun. Wuchun ath-kōli-manz
face was-washed- Was-seen- that-stream-in
by-her. by-her

lāl. Yih lāl tulun, āyě hěth amis
a-ruby. This ruby was-taken- she- taking (it) that
up-by-her, came

ôkhun-zādas nish. Tas chěh khabar,
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kěh ôs^una.
"this is the-vizier." The-vizier anyone he-was-not.

Yūt^u gwāsh chuh phōlān, tyūt^u chuh
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanôw^u ami
this ruby light giving-forth. He was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh
king's-daughter the-vizier not. The-ruby was-carried-
by-them

söty,	wötⁱ	shēharas	akis	manz.	Ati
with (them),	they- arrived	to-city	to-one	in.	There

wuch^ukh	pāri-hanā.	Athⁱ	manz	bīthⁱ.
was-seen-by-them	a-small-hut.	It-verily	in	they-sat.

3. Yih	chuh	yiwān	amis	atikis
8. He	is	coming	to-that	of-that-place

pātashēhas	nish	ami	shēharakis.	Dapān
king	near	of-that	city.	Saying

chus,	“bōh	bēha	nōkar.”	Yih	chus
he-is-to-him,	“I	will-sit	(as) servant.”	He	is-to-him

dapān,	“kyāh	nōkarī	karakh?”	Dapān
saying,	“what	service	wilt-thou-do?”	Saying

chus,	“bōh	kara	gurēn-hünz^u
he-is-to-him,	“I	will-do	horses-of

khazmath.”	Yim	chih	yimay	katha
service.”	They	are	these-verily	words

karān.	Shēkhtsāh	akh	āv	lāl-pharōsh
making.	Person-a-certain	one	came	ruby-seller

amis	pātashēhas	k^anani.	Lāl	chis
to-this	king	to-sell.	Rubies	are-to-him

z^ah.	Yih	wōth^u	sōyīsth.	Yih	chus
two.	This	arose	groom.	He	is-to-him

dapān,	“pātashēham,	akh	lāl	bēbahā,
saying,	“my-king,	one	ruby	(is) priceless,

bēkh	chuh	khōt^u.	Ath	manz	chuh
the-other	is	flawed.	To-it	in	is

kyom^u **Dapān** **chus** **pātashāh,** **“tih**
a-worm Saying is-to-him the-king, “that

kētha-pōthⁱ **ōy** **tě** **bōzana ?** **Dapān**
in-what-manner came-to-thee to-thee into- Saying
(forming passive) knowledge ? ”

chus **yih** **phīrith,** **“pātashēham,**
he-is-to-him he in-reply, “my-king,

tāhkhīth **chus** **manz** **kyom^u.** **Phuṭ^aryūn.**
certainly there-is-to-it inside a-worm. Break-ye-it.

Hargāh **kyom^u** **drās-na,** **ada** **yih**
If a-worm issued-from-it-not, then what

pātashēhas **khōsh** **kari,** **tih** **gathēm**
to-the-king pleased will-make, that it-is-proper-
• to-me

karun^u. **Hargāh** **kyom^u** **drās,** **tēli**
to-be-done. If a-worm issued-from-it, then

gathēm **bakh^acōyish** **diñ^u.**
is-proper-to-me a-present to-be-given.”

4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭ^orukh **yih** **lāl.** **Ami** **manza** **drāv**
Was-broken-by-them this ruby. From-it from-in issued

kyom^u. **Ami** **sāta** **ṭhun^uhas** **“sōyīsth ”-nāv**
a-worm. At-that time was-cast-by- “groom ”-name
them-to-him

nahīth, **“lāl-shēnākh ”** **pyōs** **nāv.**
having-cancelled, “lapidary ” fell-to-him name.

Gav **yih** **lāl-shēnākh** **panun^u** **gara.**
Went this lapidary his-own house.

Dōhā Day-a	dōhā day-a	chuh he-is	kaḍān. passing.	Rātas By-night
bēhān sitting-down	chuh he-is	panani in-his-own	gari, house,	dōhas by-day
yiwān coming	chuh he-is	lāl rubies	pasand approved	karani. for-making.
pātashēha-sond^u king-of		nöyid barber	gathān going	chuh is
kāsani for-shaving	amis to-this	lāl-shēnākas. lapidary.	Tati There	mast hair
wuchān seeing	āmⁱ-sünz^u him-of	yih this	zanāna. woman.	Yih She
khōbsūrāth beautiful	sēthāh. very.	Āv Came	yih this	nöyid, barber,
wazirās of-the-vizier	mast the-hair	kōs^unas. was-shaved-by-him-of-him.	Dop^unas, It-was-said-by-him-to-him,	
“ay O	wazīra, vizier,	zanānā woman-a	chēh is	amis to-this
lāl-shēnākas. lapidary.	Yih She	shūbihēh would-have-been-becoming	wazīra-sandi of-the-vizier	
gari. in-the-house.	Amis To-him	kartā please-make	kēntshāh some	nōktāh.” fault-a.”
Dop^unas, It-was-said-by-him-to-him,	“ada-kyāh.” “certainly.”	Yih This	wazīr vizier	gav went
amis to-that	pātashēha-sanzē king-of	kōrē, daughter,	dop^unas, it-was-said-by-him-to-her,	“t^h “thou

daph	pātashēhas,	'mē	gathi	yus
say	to-the-king,	to-me	is-necessary	what

lāl-shēnākan	gōḍañiy	lāl	pasand	kor ^u ,
by-the-lapidary	at-the-very-first	ruby	approved	was-made,

tath ⁱ	hyuh ^u	byākh	lāl	āsun ^u .' "
that-verily	like	another	ruby	to-be.' "

Dop ^u	pātashēha-sanzi	kōri	pananis
Was-said	by-the-king's	daughter	to-her-own

mōlis,	" mē	gathi	lālas-hyuh ^u	bēbahā
father,	to-me	is-necessary	the-ruby-like	a-priceless

lāl	āsun ^u "	Āv	lāl-shēnākh.	Dop ^u nas
ruby	to-be."	Came	the-lapidary.	It-was-said-by-him-to-him

pātashēhan,	" dis	lāl	anith,	tath
by-the-king,	" give-to-her	a-ruby	having-brought,	to-that

lālas hyuh ^u ."	Āv	ōra	lāl-shēnākh,	wōt ^u
ruby like."	Came	thence	the-lapidary,	he-arrived

panañē	zanāni	nish.	Byūth ^u	thōpa
to-his-own	woman	near.	He-sat	silence

karith.	Yih	chēs	dapān	zanāna,	" t ^h
making.	This	is-to-him	saying	woman,	" thou

kyāzi	chukh	phikiri	gōmot ^u ? "	Dop ^u nas
why	art	in-anxiety	become ? "	It-was-said-by-him-to-her

phīrith	am ⁱ	lāl-shēnākan,	" pātashāh
in-answer	by-this	lapidary,	" the-king

chum	lāl	mangān	bēbahā.	Suh	kati
is-from-me	a-ruby	demanding	priceless.	That	from-where

ana ? " Dop^unas ami zanāni, "gath,
 shall-I-bring ? " It-was-said-by- by-that woman,
 her-to-him "go,

daph pātashēhas, 'rētas kyut^u dim
 say to-the-king, 'for-a-month for give-to-me

khar^uj, bōh dimay lāl anith.' "
 expenses, I will-give-to-thee a-ruby having-brought.' "

Pātashēhan dyutus khar^uj rētas sumb^u.
 By-the-king was-given- expenses for-a- adequate.
 to-him month

Yih onun panun^u gara. Chuh bihith
 This was-brought- his-own house. He-is seated
 by-him

khēwān. Nu chuh gathān pātashēhas,
 eating. Not-at-all he-is going to-the-king,

nu chuh gathān biyē-kun. Rēth
 not-at-all he-is going other-where. The-month

gav ādā. Diwān chēs yih suh
 went completion. Giving is-to-him she that

lāl, yus tami kōli manza tujyān.
 ruby, which from- stream from-in was-taken-up-
 that by-her.

Gav hēth pātashēhas, kür^unas salām,
 He-went taking (it) to-the-king, was-made-by- a-bow,
 him-to-him

lāl thōw^unas bōnṭha-kani.
 the-ruby was-placed-by-him-of-him in-front.

5. Drāv phīrith lāl-shēnākh, wōt^u
 5. Went-forth back-again the-lapidary, he-arrived

panun^u gara. Rāthāh küd^un panani
 his-own house. Night-a was-passed-by-him in-his-own

gari.	Sub^ahas	āv	nöyid	mast	kāsani
house.	In-the-morning	came	the-barber	hair	to-shave

amis	lāl-shēnākas.	Mast	mōkalōw^unas
of-that	lapidary.	Hair	was-completed-by-him-for-him

kösith,	ta	drāv	nöyid	pānas.
having-shaved,	and	went-forth	the-barber	of-his-ownaccord.

Wôt^u	biyě	amis	wazīras-nish.	Dopun
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

wazīras,	“kēntshāh	karta	amis
to-the-vizier,	“something	please-to-do	to-that

lāl-shēnākas	Amis	chěh	zānāna	khōbsūrath
lapidary.	To-him	is	the-woman	beautiful

sěthāh.	Sōh	shūbihěh	wazīra-sandi
very.	She	would-have-been-becoming	of-the-vizier

gari.”	Wazīr	āv	biyě	amis
in-the-house.”	The-vizier	came	again	to-that

pātashěha-sanzě	kōrě.	Dop^unas,	“t^ah
king's	daughter.	It-was-said-by-him-to-her,	“thou

mang	pātashěhas	lālan-hond^u	trot^u.”
demand	to-the-king	rubies-of	necklace.”

Dop^u	ami	pātashěha-sanzi	kōri
It-was-said	by-that	king's	daughter

pananis	mōlis,	“mě	gathiy	āsun^u
to-her-own	father,	“to-me	is-necessary-from-thee	to-be

lālan-hond^u	trot^u.”	Lāl-shēnākh	āv
rubies-of	a-necklace.	The-lapidary	came

pātashēhas	nish.	Kür^unas	salām.	Pātashēh
to-the-king	near.	Was-made-	a-bow.	The-king
		by-him		

chus	dapān,	“lāl,	hasa,	gathanay
is-to-him	saying,	“rubies,	sir,	are-required-
				from-thee

āsānⁱ	sēṭhāh	traṭis	sumbⁱ.”	Āv
to-be	many	for-a-necklace	adequate.”	Came

lāl-shēnākh,	wōt^u	panun^u	gara.	Yih
the-lapidary,	he-arrived	his-own	house.	She

chēs	dapān	zanāna	lōtⁱ-pōṭhⁱ,	“kyāzi
is-to-him	saying	woman	gently,	“why

chukh	bihith ? ”	Yuh	chus	dapān
art-thou	seated ? ”	He	is-to-her	saying

phīrith,	“pātashēh	chum	mangān	az
in-reply,	“the-king	is-from-me	demanding	today

lālan-hond^u	troṭ^u.	Suh	kati	ana
rubies-of	a-necklace.	That	whence	will-I-bring

bōh ? ”	Dop^unas	ami	zanānī,	“kēh
I ? ”	It-was-said-by-	by-that	woman,	any
	her-to-him			

chēna	phikir^u.	Gath,	pātashēhas	gathi
is-not	anxiety.	Go,	of (i.e. from)-	it-is-
			the-king	necessary

hyon^u	trēn	rētan-kyut^u	khar^uj.”
to-take	for-three	months-for	expenses.”

Dyut^unas	pātashēhan	khar^uj,	ta	āv
Was-given-by-	by-the-king	expenses,	and	he-came
him-to-him				

panun^u	gara	hēth.
his-own	house	taking (the money).

6. Yih	chuh	khěwān	ta	cěwān.
6. He	is	eating	and	drinking.

Yotⁿ-tāñ	yim	trih	rěth	gay,	wuñ
As-soon-as	these	three	months	went,	now

chěs	dapān	yih	zanāna	amis
she-is-to-him	saying	this	woman	to-that

lāl-shěnākas.	Dapān	chěs,	“yětátⁱ	mě
lapidary.	Saying	she-is-to-him,	“where	by-me

tami	kōli	manza	lāl	tujoyāv,	tamiy
from-that	stream	from-in	the-ruby	was-taken- up,	along-that- very

kōli	kōli	gathi	khasunⁿ	hyorⁿ-pahān.
along- stream	along- stream	it-is-necessary	to-ascend	up-stream-a-little.

Tati	chěy	nāg.	Tathⁱ	nāgas	gathi
There	is-very	a-spring.	To-that-very	spring	is-necessary

andas-kun	dōb	khanunⁿ.	Tathⁱ
the-end-at	a-pit	to-be-dug.	To-that-very

dōbas-manz	běhⁱzi	khaṭith.	Tath
pit-in	you-must-sit	having-concealed- yourself.	To-that

nāgas-pěth	yinay	gōḍañiy	shěh	zañě
spring-on	will-come- before-thee	at-the-very- first	six	females

srān	karani.	Timan	kěh	kārⁱzi-na.
bathing	to-do.	To-them	anything	you-must-do-not.

Pata	yiyyi	timan	shěh	zañěh
Afterwards	will-come- before-thee	of-those	six	females

zēth^u.	Sa	wasiy	tath	nāgas	srān
the-eldest-sister.	She	will-descend-before-thee	to-that	spring	bathing

karani.	Pōshākh	trāviy	kaḍith	baṭhis
to-do.	Garment	she-will-leave-before-thee	having-taken-off	to-the-bank

pēth.	Cyōn^u	gathi	gathun^u
on.	For-thee	it-is-necessary	to-be-gone

tūri-pōthⁱ,	gathi	tiḥ	pōshākh	tulun^u."
thieving-like (i.e. secretly),	is-necessary	that	garment	to-be-taken-up."

7. Āyě	shēh	zañě.	Kor^u	timau
7. Came	six	females.	Was-done	by-them

srān.	Timan	kēh	wonun-na.	Yiman
bathing.	To-them	anything	was-said-by-him-not.	To-them

pata		satim^u	zūñ^u,	trōw^u	ami
after	came	a-seventh	female,	was-left	by-her

pōshākh	kaḍith	baṭhis-pēth,	pāna
the-garment	having-taken-off	the-bank-on,	she-herself

wūsh^u	nāgas-manz.	Yih	lāl-shēnākh	āv
descended	the-spring-in.	This	lapidary	came

tūri-pōthⁱ.	Āv	ta	tulun	yih
secretly.	He-came	and	was-taken-up-by-him	this

āmⁱ-sond^u	pōshākh,	gav	ta	byūth^u
her-of	the-garment,	he-went	and	sat

ath	dōbas-manz.	Ami	kor^u	srān.
to-that	pit-in.	By-her	was-done	bathing.

Khūs^u	baṭhis	pēth.	Wuchun	ati
She-ascended	to-the-bank	on.	Was-seen-by-her	there

na	pōshākh.	Di ^u n	krēkh.	Dapān	
not	the-garment.	Was-given-by-her	a-cry.	Saying	
chēh,	" dēv	chukha ?	yinsān	chukha ?	
she-is,	" demon	art-thou ?	human-being	art-thou ?	
tas	Khōdāyē-sond ^u	chuy	kasam	yēm ⁱ	
of-that	God-of	is-to-thee	an-oath	by-whom	
pōda	korukh.	Mě	ma	kar	
created	thou-was-made.	For-me	do-not	make	
sīras	phāsh.	Yih	tě	gathiy,	ti ^h
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	
dimay."	Ām ⁱ	korus	ālav	ami	
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that	
dōba-manza.	Dop ^u nas,	" dim	wāda-y-Khōdā,		
pit-from-in.	It-was-said-by-	'give-to-me	the-promise-of-God,		
	him-to-her,				
yih	bōh	mangay,	ti ^h	gathēm	bōzun ^u ."
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard."
Ath ⁱ	pěth	dyut ^u nas	wāda-y-Khōdā.		
That-very	upon	was-given-by-	the-promise-of-God.		
		her-to-him			
Dyut ^u nas	pōshākh.	Pōshākh	thon ^u		
Was-given-by-	the-garment.	The-garment	was-put-on		
him-to-her					
ami	nōl ⁱ .	Dop ^u nas,	" kyāh	chum	
by-her	on-the-neck.	It-was-said-by-	" what	is-to-me	
		her-to-him,			
hukum ? "	Dop ^u nas	ām ⁱ	lāl-shēnākan,		
the-order ? "	It-was-said-by-	by-that	lapidary,		
	him-to-her				

“šě	gathiy	yun^u	mě-söty.”	
“for-thee	it-is-necessary	to-come	me-with.”	
Pakān	chuh	lāl-shēnākh	brūh	brūh,
Going-along	is	the-lapidary	in-front	in-front,
yih	chēh	pakān	parī	pata
this	is	walking	fairy	after
			pata.	pata.
			after	after.

8. Dapān wustād,—

(Is) saying the-teacher,—

Amis	chuh	nāv	Lālmāl	Parī.
To-her	is	name	Lālmāl	Fairy.
Wötⁱ	amis	lāl-shēnāka-sond^u	gara.	
They-arrived	to-that	lapidary's	house.	

9. Dapān wustād,—

(Is) saying the-teacher,—

Yā	amis	kathan	chih	harān	lāl,
Either	for-her	of-the-words	are	dropping	rubies,
yā	chis	ös^uüsⁱ	harān	lāl	dōha
or	they-are-	of-the-	dropping	rubies	each-
	to-her	mouth			day
sath	sath.	Rāth	gayě	ādā.	Subuh
seven	seven.	Night	went	to-completion.	Morning
āv.	Lāl	sath	tulⁱ	lāl-shēnākan.	
came.	Rubies	seven	were-taken-up	by-the-lapidary.	
Gav	hēth	pātashēhas.	Kür^unas	salām.	
He-went	taking	to-the-king.	Was-made-by-	a-bow.	
	(them)		him-to-him		
Lāl	sath	thāvⁱnas	bōnṭha-kani.		
Rubies	seven	were-placed-by-	in-front.		
		him-of-him			
Pātashāh	gav	sēṭhāh	khōsh.		
The-king	became	very-much	pleased.		

¹ So Gōvind Kaul. Stein's transcript has *qshis*, “for a tear.”

10. Lāl-shēnākan

hyotus

rukhsath.

By-the-lapidary

was-taken-from-him

leave-to-depart.

Wôt^upanun^u

gara.

Patay

wôtus

He-arrived

his-own

house.

Afterwards-
verilyarrived-
to-him

yih

nöyid.

Amⁱ

kôsus

mast.

Mast

this

barber.

By-him

was-shaved-
for-him

the-hair.

Hair

kösith

drāv,

wôt^u

yih

nöyid

wazīras-

having-
shavedhe-went-
forth,

arrived

this

barber

the-vizier-

nish.

Amis

ti

kôsun

mast.

Dapān

near.

For-him

also

was-shaved-
for-him

the-hair.

Saying

chus,

“hā

Wazīra,

amis

lāl-shēnākas

he-is-to-him,

“O

Vizier,

to-that

lapidary

gamüt^u

az

pöda

byākh

zanānā.

Sa

(is) become

today

manifest

another

a-certain-woman.

She

chěh

sěthāh

khōbsūrath.

Tamis

is

very

beautiful.

Of-that

gōḍaṇicē-handi

khōta

sěthāh

khōbsūrath.

first-one

than

more

beautiful.

Kěntshāh

karta

amis

lāl-shēnākas.

Akh

Something

please-to-do

to-that

lapidary.

One

chěh

lōyik-i-wazīr,

bēkh

chěh

mě

is

worthy-of-the-vizier,

the-other

is

for-me

öyikh.”

Dop^unas,

“pyōm,

hasa,

biyě

worthy.”

It-was-said-by-
him-to-him,“it-is-fallen-
to-me,

sir,

again

wanun

pātashěh-kōrě.”

Gav

yih

wazīr.

to-speak

to-the-king's-daughter.”

Went

this

vizier.

Dapān **chuh** **amis** **pātashēh-korē,** “**t^h**
Saying he-is to-that king's-daughter, “thou

mang **mölis,** ‘**mě** **gathi** **āsun**
demand to (-your)-father, ‘to-me is-necessary to-be

rat^ana-kor^u.” **Gayē** **pātashēh-kūr^u** **pananis**
a-jewel-bracelet.’” Went the-king's-daughter to-her-own

mölis. **Dapān** **chēs,** “**mě** **gathi**
father. Saying she-is-to-him, “to-me is-necessary

āsun **rat^ana-kor^u.”** **Pagāh** **āv** **lāl-shēnākh.**
to-be a-jewel-bracelet.” Next-day came the-lapidary.

Dapān **chus** **pātashēh,** “**an,** **sa,** **rat^ana-kor^u.”**
Saying is-to-him the-king, “bring, sir, a-jewel-bracelet.”

11. **Drāv** **lāl-shēnākh,** **wôt^u** **panun^u**
Went-forth the-lapidary, he-arrived his-own

gara. **Dapān** **chuh** **yiman** **zanānan** **dōn,**
house. Saying he-is to-these women two,

“**pātashēh** **chum** **mangān** **rat^ana-kor^u.**
“the-king is-from-me demanding a-jewel-bracelet.

Suh **kati** **ana** **bōh ? ”** **Phīrith** **wōth^us**
That from- shall-I- I ? ” In-answer arose-to-
where bring him

Lālmāl **Parī.** **Dop^unas,** “**gath,** **pātashēhas**
Lālmāl Fairy. It-was-said-by- “go, of (i.e. from)-
her-to-him, the-king

mang **trēn** **rētan-kyut^u** **khar^aj.”** **Dyut^unas**
demand for-three months-for expenses.” Was-given-by-
him-to-him

pātashēhan. **Āv** **hēth** **panun^u** **gara.**
by-the-king. He-came taking (them) his-own house.

Dōhā	dōhā	chuh	kaḍān.	Trih	rēth
Day-a	day-a	he-is	passing.	Three	months

gay	ādā.	Likhān	chēh	Lālmāl	Parī
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	Dapān	chēh	amis	lāl-shēnākas,
a-paper.	Saying	she-is	to-that	lapidary,

“gath	tath	nāgas	pēth,	yēmi-manza
go	to-that	spring	on,	which-from-in

bōh	üñ^uthas.	Tathⁱ-manz	gathi	yih
I	was-brought-by-	It-verily-in	is-necessary	this
	thee-I.			

kākad	trāwun^u.	Tōra	khasiy	atha.
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.

Tathⁱ-manz	āsiy	kor^u.	Tathⁱ	kārⁱzi
It-verily-on	will-be-	a-bracelet.	To-that-	you-must-
	for-thee		verily	do

thaph.	Pāna	manz	wāsⁱzi-na.”
seizing.	You-yourself	within	you-must-not-descend.”

12. Gav	hēth	yih	kākad.	Wōt^u
He-went	taking	this	paper.	He-arrived

ath	nāgas-pēth.	Trōwun	yih	kākad
to-that	spring-on.	Was-thrown-by-him	this	paper

ath	nāgas-manz.	Yuthuy	yih	kākad
to-that	spring-in.	As-verily	this	paper

trōwun,	tyuthuy	khot^u	ōra	atha.
was-thrown-by-him,	so-verily	there-rose	from-there	a-hand.

Athⁱ	athas-manz	raṭ^ana-kor^u.	Dis^un
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him

ath	thaph.	Ami	thapi	sötiy	āv
to-it	seizing.	By-that	grasp	by-means-	came
				of-only	

amis	hoṭ^u	nīrith.	Hoṭ^u	hēth	ti,
of-it	the-forearm	coming-forth.	The-forearm	taking	both,
kor^u	hēth	ti,	āv	pānas,	wōt^u
the-bracelet	taking	and,	he-came	for-himself	he-arrived
			(home)	(i.e. without opposition),	

panun^u	gara.	Rāth	gayě	ādā.
his-own	house.	The-night	went	to-completion.

Sub^ahanas	gav	pātashēhas.	Kür^un
At-dawn	he-went	to-the-king.	Was-made-by-him

salām.	Kārⁱ-han	thüv^unas	bōnṭha-kani.
a-bow.	The-bracelet	was-put-by-	in-front.
		him-of-him	

Pātashēh	gōs	sēthāh	khōsh.
The-king	became-to-him	very-much	pleased.

13. Hyotus	rukhsath	lāl-shēnākan,	āv
Was-taken-	leave-to-	by-the-lapidary,	he-came
from-him	depart		

panun^u	gara.	Āv	biyě	yih	nöyid,
his-own	house.	Came	again	this	barber,

kōsun	mast	amis	lāl-shēnākas.	Mast
was-shaved-	the-hair	for-this	lapidary.	Hair
by-him				

kōsith	drāv,	wōt^u	amis	wazīras-nish.
having-	he-went-	he-arrived	to-that	vizier-near.
shaved	forth,			

Biyě	chus	dapān,	“Wazīra,	amis
Again	he-is-to-him	saying,	“Vizier-O,	to-that

lāl-shēnākas lapidary	chukhna thou-art-not	t^{sh} thou	wātān getting-at	
kuni-kani. in-any-way.	Amis To-him	karta please-to-do	kěntshāh." something."	Gav Went
yih this	wazır vizier	amis to-that	pātashēh-kōrě. king's-daughter.	Dapān Saying
chus, he-is-to-her,	"t^{sh} "thou	chěkh art	pātashēh-kūr^u. the-king's-daughter.	Tsě To-thee
gathiyě is-proper-for-thee	āsun^u to-be	okuy one-only	kor^u? bracelet?	Pātashēhas To-the-king
gathi is-necessary	mangun^u to-be-demanded	byākh." another."	Gayě Went	yih this
pātashēh-kūr^u. king's-daughter.	Dopun It-was-said-by-her	pananis to-her-own	mōlis, father,	
"mē "for-me	gathi is-necessary	āsun^u to-be	byākh another	kor^u." bracelet."
biyě again	lāl-shēnākh. the-lapidary.	Kūr^un Was-made-by-him	salām. a-bow.	Dapān Saying
chus is-to-him	pātashēh, the-king,	"byākh "another	kor^u bracelet	gathiy is-necessary- for-thee
āsun^u." to-be."				

14.	Āv Came	lāl-shēnākh, the-lapidary,	wôt^u he-arrived	panun^u his-own
gara. house.	Dapān Saying	chuh he-is	yiman to-these	zanānan women
dōn, two,				
"Az "today	chum is-from-me	pātashēh the-king	mangān demanding	byākh another

raṭ^ana-kor^u."	Diwān	chēs	Lālmāl	Pari	
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy	
panüñ^u	wöj^u.	Dapān	chēs,	"gath	
her-own	ring.	Saying	she-is-to-him,	"go	
tath	nāgas-pēṭh.	Tathⁱ	nāgas	akith-kun	
to-that	spring-on.	To-that-very	spring	on-one-side	
chuy	pal	boḍ^u.	Tathⁱ	hāv	myōñ^u
is-verily	a-rock	great.	To-it-veryly	show	my
wöj^u.	Suh	pal	wöthiy	thod^u	Tami
ring.	That	rock	will-rise-for-thee	erect.	From-it
tālⁱ	chēy	wath.	Tamiy	wati	wāsⁱzi
below	is-for-thee	a-path.	By-that-very	path	you-must-descend
bön.	Tati	chēy	myön^u	vēs.	Say
beneath.	There	is-veryly	my	crony.	She-veryly
diyyi	raṭ^ana-kor^u."				
will-give-to-thee	a-jewel-bracelet."				

15.	Drāv	yih	lāl-shěnākh.	Wôt^u	
	Went-forth	this	lapidary.	He-arrived	
tath	jāyě.	Hôwun	tath	palas	wōj^u.
to-that	place.	Was-shown- by-him	to-that	rock	the-ring.
Pal	wōth^u	thod^u.	Woth^u	tamiy	wati
The-rock	arose	erect.	He-descended	by-that-very	path
bōn.	Bōn	wuch^un		khôtūnā	akh,
beneath.	Beneath	was-seen-by-him		a-certain-lady	one,
kuñ^uy	züñ^u.	Ami	dop^unas,	"kati	
a-single	woman.	By-her	it-was-said-by- her-to-him,	"whence	

ô^sukh ? " Â^mi dop^unas, " Lâlmâl Parⁱyi
 wast-thou ? " By-him it-was-said-by- " By-Lâlmâl Fairy
 him-to-her,

dopuy rat^ana-kor^u." Amis khôtūni
 is-asked-from-thee a-jewel-bracelet." To-this lady

pyauv yād. Tāmⁱ-sūnz^u möj^u ôs^u sa,
 fell remembrance. Her mother was she,

yēs rat^ana-karis-sōty ho^s gayāv
 of-whom the-jewel-bracelet-with the-forearm went

nīrith. Tas chēh ūk^uy nūr^u. Tas
 going-away. Of-her is one-only arm. Of-her

chuh dôd^u pananis dilas. Rāy kür^u
 is pain to-her-own heart. Consideration was-made

ami khôtūni, " yāñ myōñ^u möj^u
 by-that lady, " as-soon-as my mother

wāti, nēmī manōshēs khēyi." Yih
 will-arrive, (to-)this man she-will-eat." He

ô^s sēthāh khōbsūrath. Amis gav
 was very beautiful. To-her became

shēkh dilas, " bōh kara amis-sōty
 anxiety to-the-heart, " r will-make this-one-with

nēth^ar." Wuñ yēli mājē-hond^u partawa
 marriage." Now when the-mother-of sound-of-approach

pyauv, ath jayē gav buñul^u. Amis
 fell, to-that place there-became an-earthquake. To-him

dyutun shāph. Kor^unas kañi-phol^u,
 was-given-by-her a-charm- Was-made-by- a-pebble,
 word. her-of-him

thôwun it-was-put- by-her	cëndas. in-the-put- pocket.	Wöt^{us} Arrived- to-her	möj^u the-mother	ot^u. there.
Dop^unas, It-was-said-by- her-to-her,	“ hatay, “ hullo,	kōriy, O-daughter,	mē to-me	chěh is
yiwān coming	mōṣa-bōy.” man-stink.”	Yih She	chēsna is-to-her-not	hěwān-zima admitting
kěh. anything.	Ami By-her	yěli when	zōr force	kor^unas, was-made-by-her-to-her,
dop^unas, it-was-said-by-her- to-her,	“ chuh there-is	manōsh. a-man.	Ts^ah Thou	dim give-to-me
gōḍa at-first	wāda-y-Khōḍā a-promise-of-God	bōh ‘I	kyāh verily	karas-na will-do-to-him-not
kěh.’” anything.’”	Wāda-y-Khōḍā Promise-of-God	dyut^unas. was-given-by-her- to-her.	Ami By-her	
koḍ^u was-brought- forth	cēnda-manza the-pocket-from-in	kañi-phol^u, the-pebble,	shāph the-charm	
tul^unas, was-raised-by-her- from-him,	manōsh a-man	yuthuy as (-before)-exactly	ōs^u, he-was,	ta and
tyuthuy so-exactly	rūd^u. he-remained.	Dop^unas, It-was-said-by-her- to-her,	“ yih “ this	chuh is
myōn^u my	hakh-i-Khōḍāy. duty-of-God (i.e. husband as sacred to me as God).	Bōh I	ös^usan was-him	
yihuy this-very-one	ṣhādān. seeking.	Yihuy He-verily	lod^unam, was-sent-by-Him-to- me,	

mājiy, **Khōdāyēn."** **Yih** **chēs** **dapān**
O-mother, by-God." This is-to-her saying

mōj^u, **"zabar** **gav.** **Bāyēn** **dōn** **lad**
the-mother, "excellent it-is. To-brothers two send

kākad **amis^uy** **athi."** **Dop^unas,**
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"mājiy, **likh** **t^ay."** **Lyukh^u** **ami,**
"O-mother, write thou-veryly," Was-written by-her,

kākad **dyutun** **amis** **lāl-shēnākas**
the-paper was-given-by-her to-that lapidary

athi. **Ami** **kor^unas** **ālav** **khôtūni.**
in-the-hand. By-that was-made-by-her-to-him a-call-of-summons by-the-lady.

Dop^unas, **"yih** **an** **kākad** **yūrⁱ."**
It-was-said-by-her-to-him, "this bring paper even-hither."

Wuch^u **ami** **khôtūni.** **Ath** **lyukh^umot^u**
It-was-inspected by-that lady. (In)-to-it (was) written

āmⁱ-sanzi **māji,** **"chiway** **myōnⁱ** **gabār,**
by-her mother, "ye-are-if my sons,

yih **gathi** **wāta-wunuy** **mārun^u."**
this-person is-necessary immediately-on-arrival to-be-killed."

Amis **ōs^u** **ami** **sāta** **panun^u** **dōd^u**
To-her was at-that time her-own pain

pēmōt^u **yād** **suh** **hatsyuk^u.** **Yih**
fallen (in) memory (viz.) that of-the-forearm. This
(pain)

kākad **thun^unas-taṭith** **ami** **khôtūni.**
paper was-torn-to-pieces-by-her-for-him by-that lady.

Panun^u	lyukh^unas	kākad.	Ath	manz
Her-own.	was-written-by-her- for-him	a-paper.	To-that	in

lyukh^unas,	“chiway	myönⁱ	böyⁱ,	tuhond^u
was-written-by- her-on-it,	“ye-are-if	my	brothers,	of-you

ṛathi	jěl^ad	yun^u,	mě	kyāh	chuh
is-necessary	quickly	the-coming,	for-me	verily	is

yěñěwôl^u.”

a-marriage-festival.”

16.	Lyukh^unas	kākadas,	zabōñ^u
	Was-written-by- her-on-it	to-(on)-the-paper,	by-word-of- mouth

kür^unas	nāsⁱyěth.	Dop^unas,	“tot^u	yěli
was-made-by- her-to-him	instruction.	It-was-said-by- her-to-him,	“there	when

wātakh,	karahakh	salām.	Salām	pölith
thou-wilt- arrive,	thou-wilt-make- to-them	a-bow.	The-bow	having- fulfilled

dizikh	kākad.	Tim	ananay	khěn
thou-must-give- to-them	the-paper.	They	will-bring- to-thee	food

tamruw^u	kara.	Tih	cyôn^u	khyon^u
leathern	pease.	That	thy	eating

gathi-na.”	Badal	dyut^unas	söty	as^al
is-not-proper.”	Instead	were-given-by- her-to-him	with (him)	real

kara.	Dop^unas,	“yih	khězi	tati.
pease.	It-was-said-by- her-to-him,	“this	you-must-eat	there.

Tihond^u	ṡhānⁱzi	běbi-andar^uy	trövith,
Their (pease)	you-must- let-fall	your-breast-pocket- within	having- let-go,

panun^u	khězi.	Tami	pata	dapanay
your-own	you-must- eat.	From-that	after	they-will-say- to-thee

tim,	‘kashěna-hanā	kariūn^u.’	Tath-kyut^u
they,	‘scratching-a-little	is-to-be-done.’”	That-for

dyut^unas	shěstruw^u	panja.	Dop^unas,	“tim
was-given-by- her-to-him	an-of-iron	claw.	It-was-said-by- her-to-him,	“they

chih	děwa-zāth.	Timan	yi yi	tasalī
are (of)	demon-race.	To-them	will-come	a-pleasant- feeling

shěstravi	panja-sötiy.”
from-the-of-iron	claw-by-means-of-only.”

17. Drāv	ati	nāsⁱyěth	yād	hěth.
He-went- forth	from- there	the-instruction	(in) memory	taking.

Wôt^u	tot^u,	kür^un	timan	salām.
He-arrived	there,	was-made-by-him	to-them	a-bow.

Dyut^unakh	yih	kākad.	Amis	dyutukh
Was-given-by- him-to-them	this	paper.	To-him	was-given- by-them

khěn	ṡamruw^u	kara.	Amyuk^u	tulān
food	leathern	pease.	Of-it	raising

chuh	bus^u,	ṡhanān	chuh	běbi-andar
he-is	a-hand- mouthful,	letting-it- fall	he-is	his-breast-pocket- within

trövith.	Panun ^u	chuh	kaḍān	ti	chuh
having- let-go.	His-own	he-is	taking- forth	and	is

khěwān.	Ami	pata	dop ^u has	yimau,
eating.	From-that	after	it-was-said-by- them-to-him	by-them,

"kashēna-hanā	kar."	Ām ⁱ	koḍ ^u	yih
"scratching-a-little	do."	By-him	was-brought-forth	this

sūri-pōth ⁱ	shēstruw ^u	panja,	chukh
secretly	of-iron	claw,	he-is-to-them

ami-sōty	diwān	z ^a lā-z ^a lā.	Yimau	lyukhus
from-this-by- means-of	giving	a-scraping- a-scraping.	By-them	was-written- to-it

jěwāb	ath	kākadas.	Lyukh ^u has,	"asē
an-answer	to-that	paper.	It-was-written- by-them-on-it,	"to-us

chēna	phursath.	Hazrat-i-Sulaymān	chuh
is-not	leisure.	His-Highness-Solomon	is

diwān	nād.	Hala!	bismillā,	kariv
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

yěñěwôl^u."

the-marriage-festival."

18.	Wôt ^u	ot ^u ,	hōw ^u nakh	yih	kākad.
	He-arrived	there,	was-shown-by- him-to-them	this	paper.

Kākad	porukh,	korukh	amis-sōty
The-paper	was-read-by-them,	was-made-by-them	him-with

yěñěwôl ^u .	Wuñ	chěh	yih	khôtūnā
a-marriage-festival.	Now	is	this	lady

dapān	amis	khāwandas	pananis,	“yitⁱ
saying	to-that	husband	her-own,	“here

rōzakha,	kina	dunⁱyāhas	manz	gathakh?
wilt-thou- remain,	or	to-the-world	in	wilt-thou-go?

Bōh	chēs	tě	tōbⁱyāh.”	Āmⁱ	dop^unas,
I	am	to-thee	an-humble- servant.”	By-him	it-was-said-by- him-to-her,

“dunⁱyāhas-manz	gathav.”	Dop^unas	ami
the-world-in	we-shall-go.”	It-was-said-by- her-to-him	by-that

khôtūni,	“wuñ	yěli	nērav	myōñ^u
lady,	“now	when	we-shall-go-forth	my

mōj^u	dapiy,	‘kěnthāh	mangum.’	Cyôn^u
mother	will-say- to-thee,	‘something	ask-for-from- me.’	Of-thee

gathēs	mangun^u	watharanuk^u	musla.
is-proper- from-her	to-be-demanded	of-a-spreading-out (i.e. for a mat)	the-skin.

Biyě	kēh	māngⁱzēs-na.”	Wuñ	yěli
Other	anything	you-must-demand- from-her-not.”	Now	when

yim	sakharyēy,	dēpukh	ami	māji,
they	made-ready-to- set-out,	it-was-said- to-them	by-that	mother,

“mangun^u	kěnthāh.”	Dop^unas,	“dim
“is-to-be-demanded	something.”	It-was-said-by- him-to-her,	“give-to- me

watharanuk^u	musla.	Tath	chuh	nāv
of-spreading-out (i.e. for a mat)	the-skin.	To-it	is	the-name

'wutha-prang.' "	Drāv	ati,	wôtⁱ	panun^u
'the-flying-couch.' "	He-went-	from-	they-	their-own
	forth	there,	arrived	

gara.	Gara	wötith	korun	tayār
house.	The-house	having-	was-made-	ready
		arrived	by-her	

raṭ^ana-kor^u.	Gav	hēth	pādashēhas	yih
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

lāl-shēnākh.
lapidary.

19. Nöyidan	büz^u,	"lāl-shēnākh	wôt^u."
By-the-	it-was-	'the-lapidary (has)	arrived."
barber	heard,		

Gathān	chus	nöyid	gara	mast
going	is-for-him	the-barber	(to) the-house	hair

kāsanⁱ.	Ātⁱ	wuchān	chuh	trëyim^u
to-shave.	Here-veryly	seeing	he-is	the-third

khôtūna.	Drāv	ati	nöyid	pot^u
lady.	Went-forth	from-there	the-barber	back-again

phirith.	Wôt^u	wazīras-nish.	Dapān	chuh
returning.	He-arrived	the-vizier-near.	Saying	he-is

amis	wazīras,	"ha	wazīra,	amis
to-that	vizier,	"O	Vizier-O,	to-that

lāl-shēnākas	chēh	az	trëyim^u	khôtūna,
lapidary	is	to-day	a-third	lady,

yiman	dōn-handi-khōta	khōbsūrath.	Sa
these	two-than	beautiful.	She

chēh	lōyik-i-pādashāh,	akh	chēh
is	worthy-of-the-king,	one	is

kěnthāh	cīz,	tih	chuh	anān	sôruy.
any	thing,	that	he-is	bringing	all-even.

Wuñ	dapas	bôh,	'myönis	möl^l-sünz^u
Now	I-will-say-to-him	I,	'my	father-of

khabar	gathi	anün^u,	suh	chwā
news	is-proper	to-be-brought,	he	is-he?

jēnatas	kina	dōzakas.' "
in-heaven	or	in-hell.' "

20. Dapān wustād,—

(Is) saying the-teacher,—

Āv	lāl-shēnakh,	pātashēhas,	kürⁿ
Came	the-lapidary,	to-the-king,	was-made-by-him

salām.	Pātashāh	chus	dapān,	"az-tāñ
a-bow.	The-king	is-to-him	saying,	"today-up-to

yih	mě	won^umay,	tih	būzuth	tě.
what	by-me	was-said-by-me-to-thee,	that	was-heard-by-thee	by-thee.

Az	gathi	myönis	möl^l-sünz^u	khabar
Today	is-proper	my	father-of	news

anün^u,	suh	chwā	jēnatas-manz	kina
to-be-brought,	he	is-he?	heaven-in	or

dōzakas."	Drāv	lāl-shēnākh,	wôt^u	panun^u
hell-(in)."	Went-forth	the-lapidary,	he-arrived	his-own

gara.	Dapān	chuh	ātⁱ	yiman	zanānan
house.	Saying	he-is	there	to-these	women

trěn,	"az	chum	dapān	pātashāh,
three,	"today	is-to-me	saying	the-king,

'myönis mölⁱ-sünz^ü khabar anün^ü.' Böh
 'my father-of news (is) to-be-brought.' I

kyāh kara? Ath sōh chyā khabar,
 what shall-do? Of-that that is-there? news,

kötyāh warihy gamātⁱ tas mumatis?''
 how-many years (are) gone to-him dead?''

Yih wōsh^{üs} khôtūna. Yihai yih,
 This arose (-in-reply)- lady. She-veryly (was) she,
 to-him

yěsa raṭ^a-na-kārⁱ ös^ü karān. Sa ös^ü
 who jewel-bracelets was making. She was

parī bā-Khōdā. Ami dop^unas, "kēnthāh
 a-fairy (who-obeyed)- By-her it-was-said-by-her-to-him,
 God. " any

chēna phikir^ü. Gath, hēs khar^aj,
 is-not anxiety. Go, take-from-him expenses,

biyē dapus pātashēhas, 'cyōn^u gathi
 also say-to-him to-the-king, 'of-thee is-proper

zyun^u sōmb^a-run^u; mödānas-manz zyun^u
 firewood to-be-collected; the-plain-in firewood

gathi sōmb^a-run^u bē-shumār. "
 is-proper to-be-collected countless.' "

21. Sōmb^a-rōw^u pātashēhan zyun^u
 'Was-collected by-the-king firewood

bē-shumār. Ath-pēṭh khot^u yih lāl-shēnākh
 countless. It-on mounted this lapidary

yih musla-han watharith. Athⁱ-pēṭh
 this the piece-of-skin spreading-out. It-veryly-on

mūslas	kas^am.	Dop^anas,	“mě	gathi
leather	a-charm.	It-was-said-by-	“for-me	it-is-proper
		him-to-it.		

wātun^u	panun^a	gara.	Kāh	gathēm-na
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

dēshun^a.”	Tuvyēyě	āmⁱ	lāl-shēnākan
to-be-seen.”	Were-closed	by-that	lapidary

achě.	Mutarěn,	ta	wôt^umot^u	gara
the-eyes.	They-were-opened-	and	(he-was) arrived	house
	by-him			

panun^a.	Ami	khôtūni	kür^u	köm^u.
his-own.	By-that	lady	was-done	an-act.

Hab-jūshī	korun	měwa	jēnatuk^u	dön^u
Of-the-seven-	was-made-	a-fruit	of-heaven	a-pomegranate
metals	by-her			

tayār,	biyě	lyukhun	khath,	ath
prepared,	also	was-written-by-her	a-letter,	to-it

korun	amis	pātashěha-sandis	mölⁱ-sond^u
was-made-	that	king's	father-of
by-her			

daskhath,	biyě	mōhar.	Athⁱ-manz
signature,	also	seal.	It-verbatim-in

lyukhun	pātashěhas,	“cyôn^u	gathi
was-written-by-her	to-the-king,	“of-thee	it-is-proper

mě-nish	wātun^u,	wazīr	hěth,	biyě
me-near	to-arrive,	vizier	having-taken,	also

nöyid	hěth,	tithay	pöthⁱ,	yěthay
the-barber	having-	in-that-very-	manner,	in-what-very-
	taken,	kind-of		kind-of

pöthⁱ **lāl-shēnākh** **mě-nish** **wôt^u."** **Kākad**
 manner the-lapidary me-near arrived." The-paper

korun **hawāla** **amis** **lāl-shēnākas,** **biyě**
 was-made- in-charge to-that lapidary, also
 by-her

dyut^unas **athas-kēth** **yih** **dön^u.**
 was-given-by-her-to-him the-hand-in this pomegranate.

23. Ötāny **gay** **tōr** **dōh.** **Yih** **nār**
 There-veryly went four days. This fire

gōmot^u **thēta,** **path** **rūd^umot^u** **sūr.**
 (was) become extinguished, behind (was) remained ash.

Yih **lāl-shēnākh** **drāv** **langūtⁱ** **karith.**
 This lapidary came-forth langōṭi having-made (i.e.
 having-put-on).

Suli **wōth^u,** **ath** **sūras-manz** **diwān**
 At-dawn he-arose, that ash-in giving

chuh **dulānⁱ.** **Nazarbāzav** **kür^u** **nazar,**
 he-is rollings. By-the-inspectors was-made inspection,

khbardārav **niyě** **khavar.** **Dop^uhas,**
 by-the-informers was-brought information. It-was-said-by-
 them-to-him,

"pātashēham, **ami** **sūra-manza** **ān** **chēh**
 "my-king, that ash-from-in going is

susarāray. **Yih** **mā** **āsi** **lāl-shēnākh**
 a-rustling. This, I-wonder-if will-be the-lapidary

āmot^u ? " **Yim** **chih** **yimay** **katha** **karān,**
 come ? " They are these-very words making,

nazar **chēkh** **ō-kun,** **āv** **wōḍa**
 sight is-to-them in-that-direction, came from-there

Dop^unas It-was-said-by- him-to-him	lāl-shěnākan, by-the-lapidary,	yuth^u as	zyun^u firewood		
mě-kyut^u me-for	sōmb^urōwuth, was-collected-by-thee,	tithiy so-even	trěh three (times)		
gathan are-proper	sōmb^urāwānⁱ ; to-be-collected ;	jěl^ud quickly	wātakh thou-wilt-arrive		
jēnatas-manz.^u heaven-in. ^u	Sōmb^urōw^u Was-collected	pātashěhan by-the-king	zyun^u firewood		
bě-shumār. countless.	Athⁱ-pěth It-verily-on	karanōwun was-caused-to- be-made	watharun^u, a-mat,		
athⁱ-pěth it-verily-on	khot^u he-mounted	pāna himself	biyě also	wazīr the-vizier	biyě also
nöyid. the-barber.	Dyutukh Was-given- by-them	zinis to-the- firewood	nār fire	töpörⁱ. on-the- four-sides.	

25. Dapān wustād,—

(Is) saying the-teacher,—

Dod^u Was-burnt-up	yih this	pātashāh, king,	biyě also	wazīr, the-vizier,	
biyě also	nöyid, the-barber,	trēnaway the-three	gālⁱ. were-destroyed.	Wôt^u Arrived	ot^u there
lāl-shēnākas-nish the-lapidary-near	suh that	wazīr, vizier,	yus which	wazīr vizier	
pātashēh-kūr^u the-king's-daughter	hēth taking	ô^s was	talān, fleeing,	ta and	
samokhukh was-met-by-them	ôkhun-koṭ^u, the-religious- teacher's-son.	suy he-verily	wôt^u arrived		

amis to-that	lāl-shěnāka-sond^u lapidary's	gara. house.	Pānawōn Mutually		
karēkh were-made-by- them	katha-bātha. conversations.	Wonus It-was-said- to-him	āmⁱ by that		
lāl-shěnākan lapidary	yih this	panun^u his-own	saphar, travelling (i.e. experiences of his journey),		
yus which	amⁱ by-that	nöyidan barber	ta and	wazīran by-the-vizier	amis to-him
ôs^u was	pēsh in-front	on^umot^u. brought.	Dop^unas, It-was-said-by- him-to-him,	“paniũ^u thine-own	
khôtūna lady	nin-sa take-her-sir	panas.” for thyself.”	Yěsa Who	yih this	
Lālmāl Lālmāl	Parī Fairy	ös^u, was,	tas to-her	dyutun was-given- by-him	rukhsath. leave-to-depart.
Yěsa Who	yih this	pata afterwards	üñ^un was-brought- by-him	zīnith, having- conquered,	sa she
thôwun was-kept-by-him	pānas. for-him-self.				

26. Dapān wustād,—

(Is) saying the-teacher,—

Suh That ,	wazīr vizier	byūth^u sat	pātashöhī sovereignty	karani. to-do.
Lāl-shēnākh The-lapidary	byūth^u sat	wazīrī viziership	karani. to-do.	
Aslāmalaikum, The-peace-be-upon-you,	wālaikum and-upon-you	salām. be-peace.		

VOCABULARY OF ALL THE WORDS IN GÖVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kân', kani, kina, kōna, kun, kuni, and kun^u. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, ě, interrog. suff. ; *gatshiyě*, is it proper ? xii, 13 ; *sapadakha*, wilt thou become ? iii, 2 ; *tagiyě*, will it be possible for thee ? v, 8, 9 ; *tsatanasa*, will they cut off for him ? v, 7.

ā, interrog. suff. ; *chwā*, is he ? xii, 21.

ā, suff. of indef. art., see *āh*.

ě, i, y, *izāfat* ; *dukhtar-ě-khāsa*, (your) own daughter, v, 11 ; *khal^{at}-ě-shōhī*, robe of royalty, x, 4 (bis) ; *lōyik-ě-pādashāh*, worthy of a king, x, 4 ; *pēsh-ě-pādashāh*, before the king, vi, 9 ; *sōhib-ě-āgāh*, master intelligent, ii, 9 ; *shēhar-ě-Yirān*, the country of Persia, ii, 1 ; *tōrīph-ě-Yūsūph*, praise of Yūsuf, vi, 17 ; *Azīz-i-Misar*, N.P., vi, 10, 2 (bis), 4 ; *dōkhl-i-mahalakhāna*, brought into the harem, xii, 19 ; *đīn-i-Mahmad*, the faith of Muḥammad, iv, 6 ; *hakh-i-Khōdāy*, duty due to God, xii, 15 ; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4 ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; *kōh-i-Tōra*, Mount Sinai, iv, 5 ; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḥḥ^ar-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Alāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

ī, interj.; *vēsī*, O female friend, ix, 1; cf. *'yih*.

ō 1, and; *arz ō samā*, earth and heaven, vii, 26.

ō 2, in *ō-kun*, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

abtar, terrified, vi, 12.

ach', f. an eye; pl. nom. *ṭuvyēyē achē*, the eyes were closed, xii, 22; dat. *achēn, diwān chuh achēn d^uh*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

aḡ, in *ada-wati*, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — *gaṭshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

oḡ^u, half; f. pl. *ajē*, half, i.e. some, xi, 7.

adal, m. justice; *ad^ola sōty*, by means of justice, i, 3.

adālath, f. a court of justice; *adālūt^u-pēṭh*, (went) to the court of justice, v, 9.

Ādam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

āga, m. a master ; sg. dat. *āgas-pēth*, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, *sōhib-ē-āgāh*, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information ; *āgayi*, for inspection, v, 7.

āh 1, *ā*, suff. of indefinite art. ; *dōhā dōhā*, each day, every day, viii, 3 ; *datīlā*, a story, viii, 6, 8, 11 ; x, 1 (bis) ; *hakīmā*, a single wise man, vi, 13 ; *hāthā*, an accusation, vi, 9 ; *kēh kālā* (v, 10), or *kēh kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pātashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shēhmārā*, a python, viii, 7 ; *shēharā*, a city, v, 1 ; *shēkhtā*, a person, x, 1 ; *āba-srēhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thūn^uā*, a (piece of) fresh butter, ix, 4 ; *z^{al}ā z^{al}ā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., see *ankā* ; *hānzāh*, a boatman, i, 4 ; *kōm^uāh*, a deed, x, 2, 3 ; *kuth^uāh*, a room, ix, 4 ; *kōtyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *nēcyuvāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pātashēhāh*, a king, ii, 1 ; *phikirāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sōlāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *tōb^yāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh kāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr^uāh*, a little nectar, ix, 2 ; *yēḍāh*, a belly, ix, 7 ; *zdlāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ōkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dōhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran āk^t*, by a certain wise vizier, viii, 1 ; *khōtūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;

pātashēhā akh, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

ah^ad, m. lifetime, time; abl. sg. with emph. *y*, *ah^aday*, i, 2.

Ahmad, m. N.P., Aḥmad.

ahan-gār, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

aj^adāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj^adāhas* (in sense of acc.), x, 7.

ok^u, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk^uy*, one only, xii, 15; ag.sg.masc. subst. *āk^t*, by one (sc. son); adj. *phakīran āk^t*, by a certain faqīr, x, 12; *dānāh wazīran āk^t*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dōha*, on a certain day, one day, v, 1; *dōha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh^u*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōli akis pēth*, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain

person, xii, 3 ; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following : *akh* . . . *bēkh* (or *byākh*), the one . . . the other, viii, 14 ; xii, 3, 10, 19 ; *akh* . . . *biyē*, in the first place . . . in the second place, v, 9 ; vi, 15 ; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1 ; *yus akhāh*, whoever, viii, 6, 8, 11.

ākh, *ākhō*, see *yun*^u.

ōkhun, m. a religious teacher, a doctor of divinity, xii, 1 ; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1 ; *ōkhun-kot*^u, the son of a r.t., xii, 25 ; *-zāda*, id., xii, 2 ; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

akith, on one side ; *nāgas akith kun*, on one side of the spring, xii, 14.

ōl^u, m. a bird's nest, viii, 1 ; sg. dat. *ōlis*, viii, 1.

Alāh, m. God, i, 7 ; ii, 12.

ālil, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13 ; iv, 3.

ōl'-nāsh, m. destruction of house and home, ix, 3.

ālav, m. a call, a cry ; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis) ; xii, 7, 15.

alvidūh (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

ām, etc., see *yun*^u.

ōm^u, raw, uncooked ; masc. pl. nom., *ōm'*, xi, 11.

amōb^u, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12 ; — *thāwun*, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak ; *-kani*, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

āmot^u, *āmüts*^u, see *yun*^u.

ōna, *aina*, m. a mirror, v, 4 (ter).

un^u, sign of gen., generally used with persons, but used with *ash'kh* (*ash'kun*^u), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt^u shēharas and-kun*, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar^uy*, id., xii, 16.

ankā (= *'anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dith*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun^u*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun^u*, xii, 21 (ter); fem. *anūñ^u*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on^u*, fem. *ūñ^u*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onūkh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on^uhas*, vi, 16; m. pl. with suff. 3 pl. ag. *anikh*, v, 9; viii, 1; x, 12 (bis); *an'hay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūñ^uthas*, xii, 11; with suff. 3 sg. ag. *ūñ^un*, x, 10; xii, 25; with suff. 3 pl. ag. *ūñ^ukh*, ii, 8; f. pl. with suff. 2 sg. dat. *añēy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *añēhas*, vi, 16; perf. part. *on^umot^u*; m. pl. *an'māt'*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōs^u on^umot^u*, xii, 25; 2 past part. *añāv*, forming 2 past, with suff. 1 sg. ag. *añām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,

with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

āñ, yes, x, 5, 12.

apör', in that direction, v, 4; *-kin'*, from on that side, v, 7. Cf. *yipör'*.

apsar, m. an officer; sg. dat. *apsaras*, x, 12.

apoz", untrue, v, 9.

ār, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myōn"*, pity for me came to them, x, 12.

ōr, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōda*.

ōr", f. a shoemaker's awl, xi, 14.

arām, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

armān, m. longing; — *āv*, longing came, iii, 9.

arz-ō-samā f. (= *arz o samā*) earth and heaven, vii, 26.

ās, see *yun"*.

ös, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7;

chis ös"s harān (rubies) are dropping from her mouth, xii, 9.

aškh, m. love, v, 2 (bis); *ašh'ka chīh*, a particle of love, vii, 30;

sg. gen. *ašh'kun"* (not *ašh'kuk"*), v, 3, 10; do. f. dat. *ašh'kañē*, v, 2.

āsh'nāv, m. a near relation, x, 1, 6, 10.

as'l, real, ii, 8, 11; xii, 16.

aslāmalaikum (= *as-salām 'alaikum*), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. *asmānan pēth*, on the heavens, iv, 4; pl. abl. *asmānav pēth'*, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs*°, the faqīr had, ii, 4; *amis ōs*°, he had, ii, 5; vi, 10; x, 4; *ōs*° *amis*, he had, ii, 5; *ōs*°s, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs*°, he had, viii, 9; *amis ōs*°, he had (sons), viii, 11; *tamis*°y *ōs*°, he had (sons), xii, 1.

inf. *āsun*°, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun*°, xii, 4 (bis), 5, 13 (ter); with emph. y, *āsunuy*, i, 12 (v.l.); pl. *āsān*°, xii, 5.

past sg. masc. *ōs*°, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr*° *biyē ōs*° *sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs*°-na, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *kati ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs*° *gaḍān*, he used to make, v, 1; *ōs*° *karān*, he was making, i, 1; *ōs*° *lāyān*, he was casting (a net), i, 6; *ōs*° *marān*, he was dying, v, 9; *ōs*° *nērān*, he used to go out, viii, 1; *ōs*° *phērān*, he was wandering, i, 2; *ōs*° *pakān*, he was going along, v, 7; *ōs*° *tārān*, he was paying (tribute), x, 10; *ōs*° *trāwān*, he was emitting, i, 5; *ōs*° *tsalān*, he was absconding, xii, 25; *ōs*° *wuchān*, he was watching, iii, 1; *ōs*° *wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs*°-na, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs*° *on*°*mot*°, had been brought, xii, 25; *ōs*° *dyūṭh*°*mot*°, had been seen, vi, 14; *ōs*° *dyut*°*mot*°, had been given, x, 12; *ōs*° *gamot*°, he had become, i, 4; *ōs*° *gōmot*°, had befallen, v, 2; *ōs*° *kor*°*mot*°, had been made, ii, 1 (bis); *kor*°*mot*° *ōs*°, had been made, x, 7; *ōs*° *nyūmot*°, had been taken, viii, 9; *ōs*° *pēmōt*°, had fallen, viii, 9; xii,

15 ; *ōsukh kor^umot^u*, had been made by them, viii, 2 ; *ōsum āmot^u*, (to-day) he came to me, iii, 1 ; *phakīr ōsum lōg^umot^u*, I dressed as a faqīr, x, 14 ; *ōs^unas dyut^umot^u khash*, she gave a cut (to one of) his (nails), v, 6 ; *ōsus gōmot^u*, (love) befel him, v, 2 ; *ōsus kor^umot^u*, had been done to her, ix, 1 ; *ōs^uthan kor^umot^u*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs^u zōlith*, he had kindled, iii, 1 ; *ōs^u lōgⁱth*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ōsⁱ*, they were, etc., vi, 11 ; viii, 3, 5, 11 (ter) ; xii, 1 ; forming impf. *ōsⁱ bōzān*, they were listening to, viii, 1 ; *ōsⁱ gatshān*, they were becoming, they used to be, viii, 1 ; *ōsⁱ karān*, they were making, i, 3 ; *karān ōsⁱ*, they were making, xi, 8 ; *ōsⁱ lārān*, they were running, x, v ; *ōsⁱ pakān*, they were walking, x, 1 ; *ōsⁱ parān*, they were reading, viii, 3, 4 ; *wadān ōsⁱ* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōsⁱ gamātⁱ*, v, 9 ; *ōsis gāndⁱmātⁱ*, they had been tied (on) his (arm), x, 5 ; *ōsⁱwa ditⁱmātⁱ*, they had been given to you, x, 12.

f. sg. *ōs^u*, she was, etc., v, 10 ; vii, 7 ; x, 5 (bis), 7 ; xii, 4, 15, 20, 25 ; *ōs^una*, it (f.) was not, ii, 1 ; *ōs^us*, I was, vii, 10 ; I became, ix, 2 ; *ōs^us*, he had (a wife), iii, 1.

Forming impf. *ōs^u gatshān*, she used to go, v, 1 ; *ōs^u karān*, she used to make, xii, 20 ; *ōs^u wadān*, she was lamenting, vii, 16 ; *ōs^una gatshān*, (chirping f.) was not occurring, viii, 1 ; *ōs^us shūbān*, I (f.) was beautiful, vii, 10 ; *ōs^usan tshādān*, I was seeking for him, xii, 15 ; *ōs^uy karān*, she verily was making, vii, 16.

Forming plup. *ōs^u parzanōv^umüts^u*, she had been recognized, x, 5 ; *ōs^u tsūj^umüts^u*, she had absconded, ix, 1 ; *ōs^us kūr^umüts^u*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7 ; xi, 7 (bis) ; *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hētsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1 ; *āsinā*, will there not be ? i, 2 ; *ābas āsinā*, has not the water ? viii, 7 ; *āsim* (for

āsēm), there will be (on) my (queen), viii, 13 ; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot*^u, I wonder can he have come, xii, 23 ; *āsi lāryōmot*^u, is probably polluted, viii, 6 ; *āsi mumot*^u, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmüts*^u, (on whom a particle of love) will have fallen ; vii, 30 ; *āsi uōt*^u*mot*^u, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ōs*^u*mot*^u, has been, i.e. was, v, 1 ; *ōs*^u*mot*^u *chus*, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16 ; *asara-sōty*, owing to the result, vi, 16.

āt^t, here, there (near), viii, 4 ; x, 11 ; xii, 20 ; here verily, x, 8 ; xii, 19 ; *yit*^t-*kyāh* . . . *āt*^t-*kyāh*, here, on the one hand . . . there on the other hand, viii, 13 ; *ātiy*, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10 ; iii, 1, 4, 7, (ter), 8 (bis), 9 ; v, 5, 7 (bis), 9 (bis) ; vi, 5, 11 ; viii, 1, 7, 9 ; x, 5 (bis), 7 (bis) ; xii, 1, 2, 7 ; from there, v, 4, 6 ; x, 14 ; xii, 17, 18, 19 ; *atiy*, there verily, ii, 10, 11 ; iii, 1, x, 5 ; in regard to this, x, 13 ; sg. gen. *atyuk*^u, of there ; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

ot^u, there, v, 4, 9 ; x, 5, 14 ; xii, 15, 18, 25 ; *ot*^u *tāñ*, up to there, by that time, x, 4, 6 ; *otuy*, there verily, iii, 4 ; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ām*^t, ii, 5 ; iii, 1 ; v, 4 (bis), 8 ; viii, 7, 9 (bis), 10 ; x, 1 (bis), 5 (ter) ; xii, 7, 10, 15, 17, 18 ; *āmiy*, by him verily, v, 9 ; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis) ; iii, 8 ; v, 2, 3, 7, 10 (dat. comm.) ; vi, 10 ; viii, 6, 10 (*amis kyāh chuh nōl*^t), what is on his neck ?, 11 ; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12 ; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25 ; *amis*^u*y* to this one verily, ii, 8 ; v, 7 ; viii, 7 (*amis*^u*y ōsa-kani*, from its (an.) mouth) ; xii, 15 (*amis*^u*y athi*, by the hand of this very one) ; sg. m. gen. *ām*^t-*sond*^u, v, 3 ; viii, 6, 8, 10 ; *ām*^t-

sünz^ü, iii, 4 (bis); *asond^u*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathān*, on her words), 15 (bis); f. sg. gen. *ām^t-sond^u*, xii, 7; *ām^t-sandī*, x, 5; *ām^t-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk^u*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath^t* (emph. ^t), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *ām^t*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis^y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis^y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. ^t) *ath^t*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. *ata-pētha*, v, 7.

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīth^t atha dārān^t*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun^u*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-kěth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*^u, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

öth, eight, iii, 5; *öthi döth*^t, after eight days, iii, 4.

ath^u*r*^ü, f. a wool-worm; a wood-worm, vii, 19.

ötāñy, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log*^u *atsani*, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

āv, see *yun*^u.

ay 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *död*^t*lad-ay*, if (ye are) pained, vii, 9; *hargāh-ay*, if (he had done), viii, 10; *hargāh ki-y*, if (he had done), viii, 7, 13; *ladaham-ay*, if thou wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

ay 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay uazīra* (addressed by an inferior), O vizier! xii, 4.

ay, O! *ay gölām*, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, *āyě*, see *yun*^u.

yiy, in *vis*^t*yiy*, O friend (*věs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr*^t*yěy*.

ōy, see *yun*^u.

āyěkh, see *yun*^u.

ayālbar, possessed of a large family, ix, 2.

āyām, *āyēm*, *āy-nā*, *āyēs*, see *yun*^u.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic*^u, x, 14.

az 2, from; *az Khōdā*, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

ōziz, poor; m. pl. nom. *ōziz*, ix, 11.

- Aziz-i-Misar*, N.P., vi, 10, 12 (bis) ; sg. ag. *-misaran*, vi, 14.
bā ; *parī bā-Khōdā*, a fairy who obeys God, xii, 20 ; *āv bā-sōruy-sāmān*, he came with all (his) paraphernalia, xi, 20.
bē, *bē*, prefix of privation ; *bē-bahā*, priceless, xii, 3, 4 (bis) ; *bē-shumār*, countless, xii, 20, 1, 4 ; *bē-khabar*, untaught, ignorant, vii, 28 ; *bē-wōphā*, treacherous, x, 13 ; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11 ; *bē-wāsta*, without worldly ties, v, 11.
bāba, m. a holy man, a Calandar ; *bāban* (among) Calandars, vi, 13.
bēb, f. the breast-pocket ; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andarūy* (xii, 16), in the breast pocket.
bacē, m. the young of any animal ; pl. nom. *bacē*, viii, 1.
bōchē, f. hunger ; — *lūjū's*, he became hungry, vi, 16 ; *bōchi-sōtiy*, merely owing to hunger, vi, 16.
bacun ; 2 past, *bacyōkh*, thou escapedst, x, 8.
bacāwun, to save ; inf. fem. *tagiyē bacāwūñū*, do you know how to save her ? v, 9.
bōd^t, m. a prisoner ; *bōd^t-hāl*, f. a prison, ix, 4.
bōd^u ; *hata-bōd^t*, hundreds, ix, 9.
boḍ^u, great, xii, 14 ; *baḍis-hihis*, to the elder (prince), viii, 13.
buḍ^u, old ; *buḍ^u zanāna*, an old woman, x, 5 ; *buḡē zanāni*, to the old woman, x, 5.
badal, m. exchange, vii, 12 ; prep. governing dat. in exchange (for), i, 9 ; adv. instead, xii, 16.
badan, m. the body ; sg. dat. *badanas*, viii, 6 (bis), 13.
buḍun, to be old ; 2 p. m. sg. 1 *buḍyōs*, I am grown old, xii, 1.
bēdār, awake, iii, 7 ; viii, 8 ; — *gātshun*, to wake (from sleep), vi, 12 ; viii, 6, 9, 13 ; — *rōzun*, to keep awake, x, 1, 6, 8.
bāḡ, m. a garden, ii, 1 ; sg. gen. *armān bāḡuk^u*, longing for the garden, iii, 9 ; dat. *mushtākh bāḡas*, enamoured of the garden, iii, 9 ; *bāḡas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis) ; v, 4, 5, 6, 9 (bis).
bāḡ, m. the Musalmān call to prayer ; — *parun*, to cry the call to prayer, xii, 1.
bōḡ^t, in *shāman-bōḡ^t*, at about evening, v, 5.
bēḡāh ; *gāh bēḡāh*, in and out of season, vi, 2.
baḡal, m. ; *baḡalu-manza*, from under his armpit, viii, 7.

bāgān' ; *bāgān' āyēs*, it was my fate, ix, 4.

bög^arun ; fut. pass. part. f. pl. *bög^arañě*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bög^arěn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bög^arēm-ay*, I divided it (f.), O ! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bōh, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bō-nay*, I (shall) not, xi, 14 (poet.) ; *bō ti*, I also, iii, 4 ; *bōy*, if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asě, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asě-kun hōwuth*, thou showedst before us, vi, 5 ; *as^t*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *as^t-ti*, we also, xii, 1.

mě, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mě-kyut^u*, xii, 24 ; *mě lōyikh*, fit for me, xii, 10 (bis) ; *mě nish*, near me, viii, 5 ; xii, 22 (bis) ; *mě nishě*, near me, in my possession, x, 14 ; *mě ōsum*, I had, vii, 15 ; *mě sōtin*, (share) with me, i, 7 ; *mě sōty*, together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mě-ti*, to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

bah, card., twelve ; *tsātas bahan-hatan-hond^u zyūth^u*, the master of twelve hundred pupils, v, 1.

Bah^adūr Khān, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

bēhun, to sit down, vi, 3, 16 (bis) ; x, 7 ; xii, 4 (bis), 6, 7, 21 ; to sit down in a place, take up a position, xi, 2 ; to be stationed, posted (at a particular place), xi, 6 ; to remain, stay (in a certain place), take up one's abode, viii, 4 ; x, 5 ; xii, 2, 4 ; to sit down at a work, set to work, xii, 26 (bis) ; to be employed (in a certain business), viii, 5 (ter) ; to sit down (after finishing a work), to rest, viii, 8 ; *byūth^u nazari*, he sat watching ; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bēha*, xii, 3 ; 3, *bēhi*, vi, 16 ; impv. sg. 2.

bēh, xi, 2 ; pl. 2, *bēhiv*, viii, 5 ; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3 ; fut. impve. *bēh'zi*, you must sit, xii, 6 ; pres. masc. sg. 3, *bēhān chuh*, xii, 4 ; past masc. sg. 3, *byūth^u*, viii, 4 ; x, 5, 7 (bis) ; xii, 4, 7, 21, 6 (bis) ; *byūthus*, sat (on) his (thumb-ring), vi, 16 ; m. pl. 3, *bīth^t*, viii, 5 (bis), 8 ; xi, 6 ; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute ; — *tārun*, to collect tribute, x, 10 ; xi, 2.

bōj^u, m. in *bōj^t-baṭh*, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see *byākh*.

bakh^acōyish, f. a present, a gift, ii, 7 ; xii, 3.

bakār, useful, x, 6.

Bikarmājēth, m. N.P., Vikramāditya ; sg. ag. *bikarmājētan*, x, 8 ; gen. m. — *jētun^u*, x, 7, 14 ; f. — *jētūñ^u*, x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child ; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11 ; sg. dat. *-pānas*, vii, 15.

bāl, f. a girl ; sg. dat. *bālē*, m.c. for *bālī*, v, 11.

bōl, m. speech ; *bōl-bōsh^u*, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis) ; with suff. of indef. art. *bulbulāh*, ii, 3.

bal'ki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān ; voc. pl. *baltī*, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8) ; with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8 ; *balāy pēyin*, may calamity fall on him, ix, 2.

bēmār, adj. sick, ill, v, 1, 3 ; — *gatshun*, to become sick, v, 10 ; — *pyon^u*, to fall ill, v, 1.

bōn, adv. down, below, xii, 15 ; — *wasun*, to descend, viii, 4 ; xii, 2, 14, 15 ; *bōna-kani*, below, down below, iii, 2.

band, adj. shut, tied up ; *bar band karun*, to shut the door, viii, 3 ; *kārin band*, he tied up (rupees), x, 2.

banda, m. a slave, i, 13 ; voc. *banda*, i, 13.

bandūk-bāz, m. a gunner ; pl. nom. *bandūk-bāz*, ii, 7.

bandūkh, m. a gun, viii, 10 ; — *lāyun*, to fire a gun, ii, 11 ; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16 ; to be, vi, 13 ; to happen, ii, 7 ; vii, 22 ; viii, 7 ; xii, 1 ; to become, turn out, viii, 7 ; to be possible, x, 3 ; *banun*, inf., is used to mean " fate ", especially " evil fate ", hence *banana-rost**, free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13 ; vii, 1 ; x, 3 ; with *v* added (I say to you, " there will happen "), *baniv*, ii, 7 ; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7 ; II past, *banyōv*, vi, 16 ; with suff. 1 pers. sg. dat. *banyōm*, vii, 22 ; III past, *banyāv*, xii, 1.

bōnth ; *bōnthā-kani*, in front (governing dat.), ii, 3 ; iii, 1 ; viii, 11 ; x, 5, 10, 2 ; xii, 4, 9, 12, 23 (bis) ; *pātashēhas bōnth-kun*, (laid) before the king, i, 8 ; cf. *brōnth*.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make ; I past with suff. 3 pers. sg. ag. *banōwun*, viii, 14.

bēñē, f. a sister, iii, 9 ; x, 3, 10 ; sg. ag. *bēñi*, x, 3 (bis), 10 ; gen. *bēñē-hond**, x, 3 (ter), 10 ; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

*buñul**, m. an earthquake, xii, 15 (*gav*, took place).

bāpath, postpos. for ; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12 ; *ami bāpath*, for this reason, on this account, ii, 5 ; *amiy bāpath*, for this very reason, ix, 1 ; *kami bāpath*, for what reason ? why ? ix, 1 ; with what purpose ? x, 12.

bar, m. a door ; — *band karun*, to lock the door, viii, 3 ; — *mutsarun*, to open the door, viii, 3.

bār (1) ; *Bār Khōdāyō*, O Great God ! v, 7 ; *Bār-Sōhib*, the Almighty, vii, 2, 3, 5.

bār (2) ; m. a load ; *wūñta-bār* (pl. nom.), camel loads, i, 9.

*bōr**, m. a load, ii, 5 ; sg. abl. *hēñh bōri*, taking in a load, xi, 12.

barābar, adv. at once, iii, 9.

barg, m. a leaf ; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

brōh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6 ; *brūh brūh*,

(walking) in front, iii, 1, 2 ; viii, 9 ; xii, 7 ; cf. *pata pata*, s.v. *pata* ; *ākh brūh*, there came to them in front, there appeared before them, x, 1.

bar^am, m. an auger, a drill (poet. for *barma*) ; *bar^am pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

bārān', m. pl. a pair of uterine brothers, viii, 5 ; ag. *bāranyau*, viii, 3.

barun, to fill, ii, 3 ; viii, 3, 7 (bis) ; ix, 7, 11 ; *rāth barūñ^u*, to pass the night, i, 10.

freq. part. *bār' bārī* (for *bār' bār'*, m.c.), ix, 11 ; conj. part. *barith*, i, 10 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3 ; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis) ; fem. sg. with suff. 3 pl. ag. *būr^ukh*, viii, 3 ; ix, 7.

brōnth, adv. of time, before, previously, x, 5 ; cf. *bōnth*.

barish, f. a spear ; sg. abl. *barishi sōty*, (dug) with his spear, viii, 7.

borut^u, adj. full ; pl. dat. (for acc.) *baritēn*, vi, 15.

bārav, m. pl. grumbling ; — *din'*, to grumble, xi, 17.

barāyē, prep. for the sake of ; on account of ; for the purpose of ; by way of ; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

bus^u, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

bāshē, f. babbling of a child ; *shur'-bāshē*, infantile talk, v, 2.

bē-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., *bi'smi'llāh*, in the name of God ! xii, 17.

basta, f. the skin ; — *wālūñ^u*, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter) ; food generally, vi, 16 (bis) ; *-dij^u*, f. a cloth holding a quantity of boiled rice, xi, 18 ; *-han*, a little boiled rice, x, 5 ; *-hanā*, usually f., but m. in x, 3 ; *-trōm^u*, a copper dish holding cooked rice, iii, 1.

bāth, m. *bōj'-bāth*, sharing ; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

bāth, f. word, speech, language ; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

bīṭh', see *bēhun*.

- bōṭa*, m. a Tibetan, esp. an inhabitant of Baltistān; -*bōy'*, m. pl. Tibetan brothers, xi, 6; -*garan*, in Tibetan houses, xi, 6.
- boṭh**, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.
- buth**, m. the face, x, 5 (bis); xii, 2.
- bōṭun**, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. *bōṭanis*, xi, 4.
- bōts^u*, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); *sōnara-sānd^t bōts^u z^{ah}*, the goldsmith and his wife, v, 10; *pātaṣhēha-sānd^t (z^{ah}) bōts^u*, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts^u*, v, 9, 10; viii, 1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*, viii, 2, 5.
- bāwun*, to make manifest, explain a secret, confide a secret, ii, 4 (bis); vii, 21; past m. sg. *bōw**, ii, 4; with suff. 3 sg. ag. *bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.
- bē-wōphā*, adj. treacherous, x, 13.
- bē-wōphōyī*, f. infidelity, viii, 6, 11.
- bāwar*, m. belief, faith; — *karun*, to believe, viii, 13.
- bē-wāsta*, adj. without worldly ties, v, 11.
- bāy*, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, *gūr^t-bāy*, a cow-herd's wife, xi, 12; *grīst^t-bāy*, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; *pātaṣhāh-bāy*, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3. sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. *bāyē*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. *bāyē-hond**, viii, 6, 13; ag. *bāyi*, viii, 1, 3, 11, 2; ix, 1; *grīst^t-bāyi* (for -*bāyē*)-*kun*, (saying) to the farmer's wife, ix, 1.
- biyē* (properly abl. of *byākh*, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); *biyē kēh*, something more (iii, 8), anything else (xii, 18); *biyē kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akh* . . . *biyě*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyě*, both . . . and, viii, 9.

bōy, f. a smell, scent, stink, xii, 15.

bōy^u, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōy^t*, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōy^t-bārān^t*, uterine brothers, viii, 5; *bōy^t-kākañ*, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākh*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biy^t*, xii, 1 (bis); fem. pl. nom. *biyě*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyě* or *biyi* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyě*.

byon^u, adj. separate, apart. *byon*^u *byon*^u, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz^u*, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gatshēm bōzun*^u, you must hear me, xii, 7; conj. part. *būzith*, vii, 27, 8; impve. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būz^tav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ōs' bōzān*, viii, 1; past m. sg. *būz'*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzum*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz'nas-na*, he did not listen to him, ii, 5; f. sg. *būz'*, xi, 16.

bōz'gār, m. a deceiver, cheat, iv, 1, etc.

bāzar, m. a market, a bazaar, v, 7.

chih, f. a particle, a very small amount of anything, vii, 30.

chuh 1, the cry used in urging on a horse, xi, 8. Cf. *hār' hār'*.

chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chwā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chěyčy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd^u*, she has pain, xii, 15; *mě-nishě chuh nishāna*, I have a token, x, 14; *tsě nishě chuh nishāna*, x, 14; *pātashěhas chěh khabar*, the king has news, iii, 3; so *tas chěh khabar*, xii, 2, she has news, she believes; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh ūk^uy nūr^u*, she has only one arm), 19; *amis chěh zanāna trěh*, he has three wives, xii, 19; *asě chih gabar z^{ah}*, we have two sons, viii, 1; neg. *asě chěna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm böy^t-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ^u chēm bōd^t-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuth^t lari chim*, there are seven rooms in my house); vi, 3 (*cyāñě lōhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyě-sond^u chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chěy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chěyčy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiiy* (*ās^t chiiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dōd^u*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōl'*, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kān' dōmbij' chēs*, the crupper is close to its head); neg. *pādashōhī chēsanz*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z^{ah}*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab chuwa*, what reason have you? viii, 5; fem. neg. *chēwana paniñ^u*, she is not your own, x, 1; 3 plur. masc. *tsōr chiwa tōhē, trih chiwa myōn' tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1-masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs karān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chuh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bēhān chuh*, he sits down, xii, 4; *chuh cēwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kadān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khēwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;

chuh tulān, he is raising, xii, 17 ; *chuh gāh trāwān*, is emitting light, xii, 2 ; *chuh tshunān*, he is letting fall, xii, 17 ; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchān chuh*, iii, 7 ; xii, 19 ; *chuh walān*, he wraps, viii, 13 ; *wānān chuh*, he says, x, 6 ; *chuh wasān*, he is coming down, v, 7 ; *wasān chuh*, viii, 13 ; *chuh wātān*, he arrives, iii, 7 ; *chuh yiwān*, he comes, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4.

sg. 3 fem. *chēh dapān*, she says, vii, 2, 3, 7, 8 ; ix, 6 ; x, 5 ; xii, 18 ; *dapān chēh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; *chēh gatshān*, she goes, becomes, x, 5 ; *gatshān chēh*, xii, 23 ; *chēh karān*, she does, iii, 4 ; *likhān chēh*, she writes, xii, 11 ; *chēh pakān*, she goes forward, iii, 2 ; xii, 7 ; *chēh wānān*, she says, vi, 2 ; vii, 1, 20, 6 ; *wānān chēh*, ix, 6 ; *chēh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say) ; *diwān chih*, they give, x, 14 ; *chih harān*, (rubies) are dropping, xii, 9 ; *chih kadān*, they pass the time, viii, 11 ; *chih karān*, they do, make, viii, 3 ; xii, 3, 23 ; *chih lārān*, they run, ii, 9 ; *chih pakān*, they go forward, xii, 2 ; *pakān chih*, x, 4 ; *chih sōmb^arān*, they collect, xi, 7 ; *chih sārān*, they collect, xi, 6 ; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12 ; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna thah^arān*, I am not standing, ii, 4 ; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13 ; 3 masc. *chuna karān*, he does not make, viii, 2 ; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

,emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4 ; *chuy wānān*, he verily says, i, 13 ; vii, 31 ; fem. *chēy wānān*, she verily says, vii, 16.

With pronominal suffixes. 1st person ; sg. 3 masc. *chum dapān*, he says to me, xii, 20 ; *chum diwān*, he gives to me, vii, 14, 7, 8 ; *chum harān*, my (flesh) is dropping, vii, 24 ; *chum k^anān*, he sells me, vii, 17 ; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn*^t, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ^umüts^u*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gömot^u*, thou hast gone, xii, 4; neg. *chukhna gömot^u*, thou didst not become, v, 5; fem. *chēkh tsüj^umüts^u*, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot^u*, he has come, x, 12, 4; *chuh ḍs^umot^u*, he has been, v, 1; *chuh gamot^u*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gömot^u*, ix, 1, 6; *chuh kor^umot^u*, he has been made, x, 12; *chuh pēmot^u*, it has befallen, x, 3; *chuh roṭ^umot^u*, he has been arrested, x, 12; fem. *chēh mumüts^u*, she is dead, viii, 1; *chēh tsüj^umüts^u*, she has fled, ix, 1; *chēh wiñ^umüts^u*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chiwa lāg^tmāt^t*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt^t*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot^u*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dit^tmāt^t*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl^umot^u*, thou hast destroyed, ii, 11; fem. *chēy āmüts^u*, she has come to thee, v, 5; *chēy kūr^umüts^u*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut^umot^u*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tāñ ḍs^umot^u chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thōw^umot^u*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw^umot^u*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasüñ^u*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5 ; sg. 3 masc. *chuh bihith*, he is seated, x, 5 ; xii, 4 ; *chuh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chuh pakanay*, it is not yet walked over, x, 1.

chēl, f. a piece, fragment ; pl. nom. *chēla*, vii, 14.

chalun, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahö*, x, 5.

chān, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

chōñ^u, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

cēnda, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

carkh, m. a lathe ; sg. dat. *carkas khālun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

cēshma, m. an eye ; pl. nom. *cēshma*, i, 3.

cīth^t, f. a document, viii, 10 (bis).

cyon^u, to drink ; inf. *hyotun cyon^u*, he began to drink, viii, 7 (ter) ;

pres. part. *cěwān*, vi, 15 ; vii, 31 ; pres. m. sg. 3, *chuh cěwān*, xii, 6 ; past. sg. f. neg. with suff. 3 pers. sg. ag. *trěsh cěyěnna*, he did not drink water, viii, 7 ; past cond. sg. 3, *trěsh cěyihě*, (if) he had drunk water, viii, 7.

cyón^u, poss. pron. thy ; sg. m. nom. *cyón^u*, v, 9 ; x, 14 ; xii, 16, 8 ; *cyón^u gatshi*, thou shouldst, v, 9 ; xii, 6, 20, 2, 3 ; emph. *cyónuy*, thine verily, v, 9 ; dat. *cyönis*, v, 9 (bis) ; pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñ^u*, v, 9 ; viii, 3, 11 ; x, 10 ; dat. *cyāñě*, vi, 3 ; x, 12.

ciz, m. a thing, xii, 19.

dab, m. a fall from a height ; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

ḍab, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house ; sg. dat. *ḍabi*, viii, 1.

dōb, m. a hole, or pit, in the ground, xii, 6 ; sg. dat. *dōbas*, xii, 6, 7 ; sg. abl. *dōba*, xii, 7 ; *dōba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

dabāwun, to press, squeeze ; *dabōvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

dachyun^u, adj. right (not left) ; m. sg. abl. *dachini atha*, with the right hand, viii, 7.

dōd, m. milk ; *dōda-běñě*, f. a milk-sister, a foster sister, iii, 4 ; *dōda-gūr^u*, m. a milk cowherd, a milkman, xi, 13 ; *dōda-har*, m. cream of milk, ii, 3 ; *dōda-mōj^u*, f. a foster mother, v, 2 (ter) ; *dōda-not^u*, a milk-pail, xi, 3.

dod^u, see *dazun*.

dōd^u, m. pain, agony, anguish (mental or physical), v, 3, 6, 7 ; vii, 1 (bis), 21 ; ix, 6 ; xii, 15 ; sg. dat. *dōdis*, v, 6 (bis) ; abl. *dādi*, vii, 22 ; pl. dat. *dādēn*, vi, 14 ; *tas chuh dōd^u pananis dilas*, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner ; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dōd^ulad, adj. pained, afflicted ; with *ay*, if, suffixed, *dōd^ulad-ay*, vii, 9.

ḍīdār, adj. seeing ; *sōhiba-sond^u kara ḍīdār*, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron ; pl. nom. *dēga*, vi, 16.

dagāy, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy karüñ^u*, to show faithlessness to one's master, viii, 8.

d^uh, m. smoke; *diwān chuh achēn d^uh*, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dōh, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk^u*, x, 10; fem. *dōhüc^u*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōh^t*, after eight days, iii, 4.

düj^u, f. a square piece of cloth, a napkin, a kerchief; *bata-düj^u*, a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

dākh, m. the post (for letters); sg. dat. *dākas*, xi, 6.

dōkhil, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

dakhanāwun, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

dukhtar, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

dil, m. the heart, mind, soul, v, 7; *dar dil*, in the heart, ii, 5; sg. dat. *dilas*, i, 7; ii, 5; xii, 15; *dilas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd^u dilas*, pain in the heart, xii, 5.

ḍōl^t, the gusset of a garment; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍāli* has been altered to *ḍōli* m.c. See *dāmān*.

ḍōli, f. in *kana-ḍōli*, closing of the ear, refusal to hear, v, 2.

dalil, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalilā*, viii, 6, 8, 11; x, 1 (bis).

dālom^u, m. leather ; with emph. *y dālomuy*, nothing but leather, xi, 14.

ḍulun^u, m. the act of rolling ; pl. nom. *ḍulān^t diwān chuh*, he is rolling himself, xii, 23.

dilāsa, m. soothing, consolation ; — *dyun^u*, to soothe, ix, 7.

dōmbij^u, f. a crupper, xi, 9.

dāmān, the skirt of a garment ; sg. dat. *dāmānas thaph kariñ^u*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis) ; *dōli-dāmānas thaph lāyūñ^u*, id., v, 9 (see *dōl^t*), with the double meaning.

dānāh, adj. wise ; *dānāh wazīran*, by a wise vizier, viii, 1.

dīn, m. faith, religion ; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

dōn^u, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand^t, m. punishment, fine ; sg. abl. *danda dyun^u*, to give in compensation (for harm, etc., done), v, 11 ; *danda hyon^u*, to take in compensation, v, 11.

d^anun, to shake out (clothes), to shake (clothes) ; pres. 3 m. sg. *chuh d^anān*, x, 7.

dōnaway, card. both, x, 4, 5, 13 ; xi, 12.

duniyā, m. the world ; sg. dat. *dun^tyāhas*, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējēras kun*, he says to this master of the horse, x, 12) ; to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9 ; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8 ; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impv. sg. 2, *daph*, xii, 4 ; say to him, *dapus*, xii, 20 ; fut. *dāp^tzēm*, you must say to me, v, 8 ; *dāp^tzēm-na*, you must not say to me, v, 8 ; *dāp^tzēkh*, you must say to them, v, 7 ; past, *dāp^tzihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4 ; v, 5 ; *dapas*, I will say to him, xii, 19 ; 3, *dapī*, he will say, x, 1 ; she will say, v, 9 ; *dapiy*, she will say to thee, xii, 18 ; pl. 3, *dapanam*,

they will say to me, ii, 11 ; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12 ; iii, 2, 4, 5, 6, 7, 8, 9 ; v, 1, etc. ; vii, 3, etc. ; viii, 1, 10 ; ix, 4 ; x, 7 ; xii, 4, 24 ; they say, i.e. people say, iii, 9 ; v, 9 ; vi, 16 (ter) ; viii, 4 ; sg. m. 3, *dapān chuh*, he says, iv, 1 ; viii, 8, 9 ; x, 8, 12 ; xii, 10, 11, 14, 19, 20 ; *chuy dapān*, he says verily, iii, 4 ; *dapān chum*, he says to me, xii, 20 ; he says to him or her, *chus dapān*, v, 5, 11 ; viii, 3, 11 (bis) ; x, 8 (bis), 14 ; xii, 3, 13, 20 ; *dapān chus*, iii, 4 ; v, 11 ; viii, 9 ; x, 4, 8, 10 (bis), 14 ; xii, 3, 5, 10 (bis), 3 (bis), 9 ; he says to them, *chukh dapān*, x, 1, 12 (ter), 4 ; f. she says, *chěh dapān*, vii, 2, 7, 8 ; ix, 6 ; x, 5 ; *dapān chěh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; she says to him or her, *chěs dapān*, viii, 3, 11 ; xii, 4, 15 ; *dapān chěs*, v, 3, 11 ; ix, 6 ; xii, 10, 4 ; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3 ; they say to him, *chis dapān*, x, 1 (bis) ; *dapān chis*, ii, 3.

past sg. 3 m. *dop^u*, said, ii, 4 ; v, 9 ; viii, 1, 13 ; x, 2, 8 ; xi, 2, 11, 2, 4 ; xii, 4, 5, 9.

dopum, I said ; I said to you, *dopum^awa*, x, 12.

dopun, he or she said, ii, 7, 9, 11 ; iii, 9 ; v, 6, 8, 9, 10 ; viii, 3, 4, 6, 9, 10, 3 ; x, 2, 5 (bis) ; xii, 5, 13, 9, 21 (bis) ; asked from thee, *dopuy*, xii, 15 ; said to him, *dopus*, i, 7 ; v, 1 ; xii, 1 ; he said for me, *dop^unam*, iv, 4 ; she said to thee, *dop^unay*, x, 12 ; he or she said to him or her, *dop^unas*, ii, 9, 11 ; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter) ; v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12 ; vi, 5, 8, 14, 5 (quater) ; viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies) ; ix, 1 (bis) ; x, 6 (bis), 10 ; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5 ; he or she said to them, *dop^unakh*, ii, 6, 8 ; v, 8 (bis) ; vi, 16 (ter) ; viii, 1, 4 (ter), 5 (bis), 10, 1 ; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dop^uwa, you said ; you said to me, *dop^uwam*, x, 12.

dopukh, they said, ii, 1 ; v, 7 ; viii, 1, 2 ; x, 1 ; xii, 18 ;

they said to me, *dop^uham*, v, 8; they said to him, *dop^uhas*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop^uhakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

dar, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dīl*, in the heart, ii, 5.

ḍēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *ḍēras*, viii, 9; *ḍēras-pēth*, in a tent, v, 11.

dōr^u, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dāri-kān^t*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

dūr 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byūṭh^u dūri-pahān*, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. *halam dōr^t dōr^t*, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zīṭh^t atha dōr^tnam*, long arms are stretched over me, vii, 25.

drōt^u, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

drāv, etc., see *nērun*.

darwāza, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop^unas*, she shut the door against him, viii, 11.

drāy, etc., see *nērun*.

driy, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

dās, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

ḍēshun, to see; fut. pass. part. *kāh gatshēm-na ḍēshun^u*, no one may see me, xii, 22; conj. part. *ḍishith*, having seen, v, 2;

pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth^u*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth^u-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth^u-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs^u dyūth^umot^u*, (a dream) had been seen.

daskhath, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōl^t-sandi daskhata*, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; *dwā-yi-khōr*, a prayer for welfare, i, 3.

dawā (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

dēv, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

dawāh, see *dawā*.

dāwāh, m. a claim; — *ganḍun*, to make a claim, v, 11.

Day, m. God; *day^t*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

dōy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dōyum^u, ord., second; m. sg. dat. *dōyimis gulāma-sond^u*, of the second servant, viii, 6.

dyun^u, to give; to make over a person to another's charge, viii, 11.

anith dyun^u, to bring and give, xii, 4; *dab dyun^u*, to give blows, vii, 18; *dyutun bār^tshi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d^uh diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulān^t din^t*, to roll oneself about, xii, 23; *dilāsa dyun^u*, to comfort, ix, 7; *danda dyun^u*, to give in compensation, v, 11; *tas gardan diñ^u*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun^u*, to give an order, x, 5, 9, 13; *halam bār^t bār^t dyun^u*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyun^u*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun^u*, to set forth (*kun* = to), x, 11, 2; *khash dyun^u*, to cut, v, 4, 6; *krēkh diñ^u*, to make an outcry, v, 7; xii, 7; *karith dyun^u*, to do completely, x, 12; *muslas dyut^u kas^m*, he pronounced a charm over the skin, xii, 22; *makh dyun^u*, to hit with an

axe, vii, 14 ; *anun nād dith*, to send for (a person), summon, x, 12 ; xii, 17 ; *nāla dimahō*, I would give cries, vii, 23 ; *nār dyun^u*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4 ; *phahi dyun^u*, to impale, v, 10 ; *pharyād dyun^u*, to lay a complaint, x, 2 ; *phash dyun^u*, to rub, v, 4 ; *rukhsath dyun^u*, to give leave to depart, xii, 25 ; *rapat dyun^u*, to make a report, v, 9 ; *shēmshēr dits^un shānd*, he put the sword under the pillow, x, 7 ; *amis shāph dyun^u*, to pronounce a charm over him, xii, 15 ; *sawāl dyun^u*, to present a petition, x, 5 ; *tam chum diwān*, he is causing me to be weary, vii, 17 ; *thaph diñ^u*, to seize (dat. of obj.), viii, 7 ; xii, 12 ; *wāday Khōdā dyun^u*, to swear by God, xii, 7 ; *wurdī diñ^u*, to give an order, vi, 16 ; *wōtamukhⁱ dyun^u*, to put on upside down, v, 9 ; *zīr^u diñ^u*, to give a push, x, 7 (bis).

inf. *dyun^u* ; sg. obl. *dini*, in order to give, ix, 7 ; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun^u*, you must give me 100 rupees, x, 6 ; so, m. pl. *gatshanam dinⁱ*, you must give them to me, x, 1 ; f. sg. *gatshēm bakh^acōyish diñ^u*, you must give me a present, xii, 3 ; conj. part. *dith*, vi, 7 ; x, 12.

impve. sg. 2, *dih* ; *di-sa*, give, sir, x, 8 ; *dim*, give to me, iii, 1 ; v, 11 (bis) ; viii, 3 ; xii, 4, 7, 15, 8 ; *dis*, give to her, xii, 4 ; *dikh*, give to them, viii, 11 ; pl. 2, *diyiv*, give ye, x, 12 ; xii, 21 ; give ye to me, *diyūm*, vi, 16 ; pol. impve. sg. 2, *dita*, please give thou, v, 9 ; x, 4 ; with emph. *y, ditay*, v, 2 ; please give to me, *ditam*, x, 5 ; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima* ; I shall give to thee, *dimay*, v, 6, 11 ; xii, 4, 7 ; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8 ; 3, *diyi* ; she will give to thee, *diyiy*, xii, 14 ; pl. 1, *dimaw* ; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11 ; xii, 17 (bis), 22 ; he gives to me, *chum diwān*, vii, 14, 7, 8 ; pl. 3, *diwān chih*, they give, x, 14 ; f. sg. 1, *chēs diwān*, I give, vii, 11, 22 ; 3, *chēh diwān* ; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyut^u*, he was given, v, 9 ; viii, 11, 2 ; x, 2 ; xii, 22 (bis) ; I gave for you, *dyutum^awa*, x, 12 ; gave to him, *dyutus*, i, 10 ; xii, 4 ; he or she gave, *dyutun*, v, 4 (bis) ;

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun^y*, ii, 7; he or she gave to him or her, *dyut^unas*, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut^unakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dit^t*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *dit^tmakh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *dit^tnas*, x, 14.

f. sg. *dits^u*, she was given, vi, 16; given to him, *dits^us*, viii, 7; he gave, *dits^un*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits^unas*, v, 9; x, 8; they gave, *dits^ukh*, iii, 8; they gave to him, *dits^uhas*, x, 5.

perf. m. sg. *chunakh dyut^umot^u*, she has given to them, viii, 1; pl. *chim dit^tmāt^t*, I have given, x, 12.

plup. m. sg. *ös^u dyut^umot^u*, had been given, x, 12; she had given to him, *ös^unas dyut^umot^u*, v, 6; pl. they had been given to you, *ös^twa dit^tmāt^t*, x, 12.

past cond. sg. 1, *dimahö*, vii, 23; I would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. *dōzakhas* (for *dōzakhas-manz*), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. ^t, *chuh dazön^t*, is verily burning, x, 7; past sg. m. 3, *dod^u*, he was burnt up, xii, 25.

gōb, adj. invisible; — *gatshun*, to become invisible, iii, 6.

gobur, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

gāḍ, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

gēḍ^u, a bunch or handful of grass or the like; pl. nom. *gējē*; *gējē karuñē*, to make bundles of grass, hence; met. to crowd together, xi, 10.

gōḍ, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gaḍun, i.q. *garun*, q.v.

gōḍaṇ, adv. first, at first, iii, 1 ; x, 12 ; xi, 2, 3, 10 ; emph. *gōḍaṇiyy*, at the very first, viii, 10 ; x, 3, 10 ; xii, 4, 6.

gōḍaṇuk^u, adj. first, the first, viii, 13 ; with emph. *y*, *gōḍaṇukuy*, the very first, viii, 5 ; f. gen. *gōḍaṇicē-handi khōta*, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur ; inf. *gudarun*, a happening, occurrence, viii, 5 ; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

gadōyi, f. begging, mendicity, the condition of a beggar ; sg. gen. *gadōyiyē-hond^u*, x, 2.

gāh, m. brightness, brilliancy, lustre ; — *trāwun*, to emit light, x, 2.

gāh, m. a place, a time, a turn ; *gāh bēgāh*, in and out of season, vi, 2 ; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

gējē, see *gēḍ^u*.

gōj^unas, see *gālun*.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul^u, m. the forearm ; *gul^t gandān^t*, to stand in a reverent attitude, with the arms folded in front, v, 9.

gōlām, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis) ; sg. dat. *gōlāmas*, viii, 11 ; ag. *gōlāman*, vi, 14 ; viii, 7, 8, 11 ; voc. *ay gōlām*, viii, 6, 8, 11 ; pl. nom. *gōlām*, viii, 5, 13.

galun, to be destroyed ; fut. pass. part. *suh gotsh^u galun^u*, he must be destroyed, xii, 10 ; fut. sg. 3, *gālī*, xii, 24 ; past. m. pl. 3, *gāl^t*, xii, 25.

gālun, to destroy ; to cause to waste away ; past f. sg. *gōj^unas*, he caused me (fem.) to waste away, he pared me down, vii, 19 ; perf. m. sg. *chuy gōl^umot^u*, thou hast destroyed, ii, 11.

gām, m. a village ; pl. dat. *gāman*, xi, 8.

gumrōyī, f. going astray ; *gayēm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

gamot^u, *gōmot^u*, *gōmot^u*, see *gatshun*.

gān, m. the keeper of a brothel, a prostitute's bully ; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2); *kuṭ^awāl-gān*, the wretch of a police-captain (v, 9); *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

gaṇḍ, m. a knot; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

gōṇḍ^u, m. a posy, bunch; *pōshē-gōṇḍ^u*, a posy of flowers, v, 4 (ter).

gonḍ^u, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gāṇḍⁱ*, xi, 9.

gaṇḍun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5).

gulⁱ gaṇḍānⁱ, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh gaṇḍun*, to present a claim in court, v, 11. Conj. part. (in sense of past part. pass.) *gaṇḍith*,

iii, 8; impv. fut. *gāṇḍⁱzēs*, you must tie it, v, 6; past m. sg. *gonḍun*, he or she tied, v, 10, 2; *dāwāh gonḍ^unas*, she made a claim to him, v, 11; m. pl. *gāṇḍⁱ*, were bound, v, 9; *gāṇḍin*,

he tied them, x, 2; plup. m. pl. *ōsis gāṇḍⁱmātⁱ*, he had tied them on it, x, 5.

gōnāh, m. sin; — *karun*, to sin, viii, 11 (bis).

gūñ^u, a piece or gobbet of flesh or the like; pl. nom. *gañē karith*, having cut up, viii, 13; *chuh katarān gañē*, he cuts it into lumps, x, 7.

gōpōlⁱ, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

gār, see *āhan-gār* and *nān-gār*.

gara, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — *tsalun*, to run away home, v, 5; — *wātun*, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — *wātanāwun*, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — *yun^u*, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl. *gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bēhun*, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. *garan* (for *garan-manz*), xi, 6.

gārē, see *gūr^u*.

gör, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gör-zānas*, ii, 1.

gur^u, m. a horse, iii, 8 ; x, 3 ; sg. dat. *guris-kyut^u*, (grass) for the horse, x, 5 ; *guris khasun*, to mount a horse, ii, 11 ; iii, 8 (bis) ; *guris wöthun*, to mount a horse, ii, 6 ; abl. *guri-pětha wasith pyon^u*, to fall from one's horse, ii, 6 ; pl. nom. *gur^t*, horses, xi, 6, 8 ; xii, 1 ; gen. *gurēn-hünz^u khazmath*, service of horses, groom's work, xii, 3 ; abl. *wāth^t guryau-pětha bōn*, they dismounted, xii, 2.

gūr^u, m. a cowherd ; *dōda-gūr^u*, a milk-seller, xi, 13 ; sg. ag. *gūr^t*, xi, 12 ; *gūr^t-bāy*, f. a cowherd's wife, xi, 12.

gūr^u, f. a space of twenty minutes ; any particular moment of time ; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

gardan, f. the neck ; *tas gardan diñ^u*, to behead him, ii, 8.

garm, adj. warm ; used as subst., warmth, i, 11.

garun or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals ; impve. sg. 2, *gar*, v, 3 ; imperf. m. sg. 3, *ōs^u gaḍān*, he used to make, v, 1 ; past m. sg. *goḍun*, he or she made, v, 10, 2 ; pl. *gār^t*, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare ; pres. part. *garanāwān*, xi, 17.

grāy, f. shaking ; — *lagūñ^u*, shaking to be experienced, to be unsteady, impermanent, ix, 12 ; pl. nom. *grāyě diñě*, to cause to wave, vii, 11.

gryūst^u, m. a farmer, ix, 4 ; sg. ag. *grīst^t-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2 ; *grīst^t-gara*, a farmer's house, ix, 4 (bis) ; pl. dat. *grīstēn*, ix, 7.

gar^az, m. design, view, purpose ; abl. *garza panam*, for my own purpose, vii, 26.

görzān, see *gör*.

gāsa, grass, hay, x, 5 (bis) ; xi, 6, 7 ; *gāsa-gond^u*, a pack-saddle made of grass, xi, 9 ; *gāsa-lōw^u*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12 ; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5 ; *gāsa-raz*, a hay or straw rope, xi, 9.

gāsh or (viii, 9 ; xii, 2 (bis)) *gwāsh*, brightness, dawn ; — *phōlun*, dawn to break, iii, 3 ; v, 5, 7 ; viii, 9 ; xii, 2.

gusōñ^u, m. a mendicant monk, v, 9.

gāṭa, m. skill, cleverness ; sg. abl. *gāṭa-sān*, with skill, i, 6.

gath, f. in *gath kariññ^u*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

gāt^uj^u, see *gātul^u*.

gātul^u, adj. skilful, clever; m. pl. nom. *gātⁱlⁱ gātⁱlⁱ*, several skilful (viziers), viii, 1; f. sg. nom. *gāt^uj^u*, v, 3, 10.

gut^yul^u, a man who wields a *gutⁱl*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gutⁱlā*, a certain woodcutter, vii, 12.

gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh^u*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshēm-na dēshun^u*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anun^u gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khavar* (f.) *gatshi anüññ^u*, you must bring news, xii, 19, 20; *gatshi atsun^u*, you must enter, v, 4; *g. hyon^u khar^aj*, you must take expenses, xii, 5; *dōb g. khanun^u*, you must dig a pit, iii, 6; *g. khasun^u*, you must go up, xii, 6; *karun^u g. gand*, you must tie up, x, 3; *nēth^ar g. karun^u*, you must arrange a marriage, viii, 2; *suh g. sangsār kariññ^u*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. kariññ^u*, you must investigate, viii, 7, 8, 10; *g. kariññ^u thaph*, you must seize, v, 9; *g. mangun^u byākh*, you must ask for another, xii, 13; *yih g. mārūn^u*, you must kill him, x, 5 (bis), 12, 5; *sōzun^u g. sōnur*, you must send the goldsmith, v, 1; *g. pōshākh tulun^u*, you must take up the garment, xii, 6; *g. kākad trāwun^u*, you must throw the paper, xii, 11; *tas g. kala (sar) tsatun^u*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakh^acōish* (f.) *diññ^u*, you must give

me a present, xii, 3; *gatshēm bōzun*°, you must hear me, xii, 7; *rōpayē-hath gatshēm dyun*°, you must give me a hundred rupees (sing.), x, 6; *tih gatshēm karun*°, you must do that to me, xii, 3; *kēntshāh gatshēm ladun*°, you must send me something, x, 3; *wōlinj*° *gatshēs anüñ*°, his heart must be brought (here), x, 5; *dapun*° *gatshēs*, you must say to her, v, 9; *gatshēs mōhar kariñ*°, you must seal it, x, 3; *tē kyāh gatshiy anun*°, what must (I) bring to thee? xii, 21; *kor*° *gatshiy āsun*°, I want a bracelet from thee, xii, 13.

tsōcē (f. pl.) *gatshan bōg°rañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gatshan sōmb°rāwān*°, you must collect three times as many, xii, 24; *tim gatshan tsātān*°, they must be cut, v, 4.

With pron. suff. *gatshanam din*° *rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān*°, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotsh° *galun*°, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun*° *gotsh*°, (that) which was proper to be done, v, 7; *wātun*° *gotsh*°, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun*° (*kor*°), to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun*° *troṭ*°, I want a necklace from thee, xii, 5; *mē gatshi wātun*, I must arrive, xii, 22; *yih tē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun*° *mēwa (khath)*, thou must bring a fruit (a letter), xii, 21; *tē gatshiyē āsun*° *okuy kor*°, oughtest thou to have only one bracelet? xii, 13; *tē gatshiy yun*°, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn*° *gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyōn*° *khyon*° *gatshi-na*, thou must not eat that, xii, 16; *cyōn*° *gatshēs mangun*° *musla*, thou must ask her for the skin, xii, 18; *cyōn*° *gatshi zyun*° *sōmb°run*°, thou must collect firewood,

xii, 20; *cyōn^u gatshi wātun^u*, thou must arrive, xii, 22, 3; *tuhond^u gatshi yun^u*, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayě kōli akis pēth*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayě*, what was (fem.) it? x, 14; *gayě trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khōdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zab^{ar} gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ash^{kh} g.*, love to befall a person, v, 2 (bis); *bēdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bēmār*, to fall sick, v, 10; *gay pānas bīthⁱ*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun^u gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayě hath gōm khar^c*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gōs yin z^{ah} khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7 ; xii, 10 ; *phikiri g.*, to go into anxiety, to become anxious, viii, 10 ; xii, 4 ; *amis gav shěkh*, she felt hesitation, xii, 15 ; *sār' gatshun*, to be drowned, iv, 3 ; *g. thod" wōthith*, to stand up, ii, 3 ; *tšer gav*, it has become late, it is too late, v, 9 ; *nār gōmot" tšēta*, the fire had become extinguished, xii, 23 ; *gōs yinsāph*, he felt pity, viii, 4 ; *mě-ti chuh gōmot" zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatšta bōzān*, keep hearing, listen attentively to the whole, xi, 1 ; *gatshiv parān*, recite ye continually, vii, 4 ; similarly vi, 17 ; *gatš tārān*, take tribute, and go on doing so perpetually, xi, 2 ; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called " Intensives ". Thus, *hěth gatshun*, to take away (Hindī *lē jānā*), v, 1 ; viii, 3 (bis), 4, 10, 2 ; xii, 4, 9, 12, 8 ; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16 ; *kath mashith gayēs*, he forgot the statement, x, 6 ; *nīrith gatshun*, to go forth, ii, 3 ; xii, 15 ; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mě chuy gatshun"*, it is verily to be gone by me, i.e. I must really go, v, 10 ; *cyōn" gatshi gatshun"*, thou must go, v, 9 ; xii, 6 ; pres. part. *gatshān*, see pres. and imperf. ; past part. *gamot"* or *gōmot"*, see perf. and plup.

impve. sg. 2 *gatš*, ii, 9 ; iii, 5 ; vi, 17 ; viii, 10 ; xi, 2 ; xii, 4, 5, 11 (bis), 4, 20 ; poetical, *gatshu*, xi, 11 ; pl. 2 *gatshiv*, vii, 4 ; x, 7, 8 ; pol. sg. 2 *gatšta*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6 ; xii, 18 ; 3 *gatshi*, v, 8 ; pl. 1, *gatshav*, viii, 3 ; xii, 18 ; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6 ; *chuh gatshān*, xii, 4 ; *gatshān chuh*, xii, 4 ; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19 ; f. sg. 3 *chěh gatshān*, x, 5 ; viii, 1 ; *gatshān chěh*, xii, 23 ; imperf. f. sg. 3 *ōs" gatshān*, v, 1 ; neg. *ōs"na gatshān*, viii, 1 ; m. pl. 3 (two subjects, one masc., the other fēm.), *ōs' gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4 ; emphatic, *gōsay*, I verily became (pleased), xi, 18 ; m. sg. 3 *gav*, viii, 10, 1 (bis), 3 ;

x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayě*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmay*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kāh gayēs mashith* (see above), x, 6; f. pl. 3 *gayě*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyě*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot^u*, xii, 4; neg. *chukh-na gōmot^u*, v, 5; 3 *gamot^u*, x, 7; *gōmot^u*, xii, 23; *chuh gamot^u*, ii, 4; iii, 1; v, 10; viii, 1; *chuh gōmot^u*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chēyěy* (not *chuyěy*) *gōmot^u*, (cf. *chēy nāg*, xii, 6), ix, 6; pl. 3 *gamātⁱ*, x, 7, 8; xii, 20; f. sg. 3 *gamūt^u*, xii, 10.

plup. m. sg. 3 *ōs^u gamot^u*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot^u*, (love) had befallen him, v, 2; pl. 1 *ōsⁱ gamātⁱ*, v, 9.

gāv, f. a cow; sg. dat. *gōv^u*, xi, 12; pl. nom. *gōv^u*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv^un*, vi, 15.

gēwun, m. a song, iv (title).

gwāsh, see *gāsh*.

gawōyⁱ, f. evidence, testimony; *chis karān gawōyⁱ*, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii.

19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with -a;

hā phakīr-a, O Faqīr, ii, 3 ; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9 ; *hā yār-a*, O friend, x, 4 ; *hā Wazīr-a* (address by an inferior), O Vizier, xii, 10 ; with -ō ; *hā phakīr-ō*, O Faqīr, ii, 2 ; *hā wazīr-ō*, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hō, pleonastic suff. added to *kyāh*, *kēhō*, what ? (addressed by wife to her husband), v, 4, 5.

hab-jushī, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hēchun, to learn ; impve. sg. 2 *hēch lāyān' rīnz'*, learn to throw balls, v, 3.

had, a limit ; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.

hihur, a father-in-law ; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.

hakh, m. right, duty ; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

hōkh^u, dry (of a river) ; pl. nom. *hōkh'*, vi, 15.

hakīm, m. a wise man, a sage, vi, 14 ; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

hukun, *hukm*, m. an order, command ; *kyāh chum hukum*, what order have you for me, xii, 7 ; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4 ; *hukum dyun^u*, to give an order, ii, 7 ; viii, 4, 11, 2, 3 ; x, 5, 9, 13.

hēkmath, f. cleverness, skill, contrivance ; *hēkmat-i-Parwardigār*, the power of Providence, i, 11 ; sg. abl. *hēkmūts^u*, i, 12.

hāl, m. condition, state, vii, 9 ; ix, 4 ; *hāl kyāh kor^uhakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

hāl, f. a house ; *bōd'-hāl*, a prison, ix, 4.

hala, interj. expressing urgency, look sharp ! be quick, xii, 17.

halam, m. a skirt, a lap-cloth, apron, ix, 11 ; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11 ; sg. dat. *halamas*, v, 4 (bis), 5.

hamud, m. praise ; *h. parun*, to recite praises, vii, 4.

hamnishīn, m. a companion, a familiar friend ; pl. nom., id., vii, 20 (bis) ; dat. *hamnishīnan*, vii, 21, 4.

hamsāyě, m. a neighbour, x, 12 ; pl. nom., id., x, 5.

han, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5 ; *dawā-han*, a little medicine, v, 6 ; *kār^t-han*, a small bracelet, xii, 12 ; *musla-han*, a piece of skin, xii, 21 ; *nāra-han*, a small fire, iii, 1 ; *ratshi-han*, a very little (of something), v, 6 (bis) ; *tsěth-han*, a little waste food, x, 5.

hanā, a small quantity, x, 5 ; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5 ; *bata-hanā*, a little cooked rice, x, 3 (masc.) ; *dōba-hanā*, a small hole or pit, viii, 7 (masc.) ; *kashēna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17 ; *pāri-hanā*, a small hut, xii, 2 ; *ratshi-hanā*, a very little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

hūn^u, m. a dog, viii, 9 (sexies), 10 (quater) ; sg. dat. *hūnis*, viii, 9, 10 (ter) ; pl. nom. *hūn^t*, viii, 4 (bis), 12 (bis).

hond^u, postpos. of gen.

A. Added to fem. sg. nouns ; m. sg. nom. *gadōyīyě-hond^u*, of beggary, x, 2 ; *kōrě-hond^u*, of the daughter, v, 2, 9 ; *kathi-hond^u*, of a word, iii, 5 ; *mājě-hond^u*, of a mother, xii, 15 ; *miskīnī-hond^u*, of beggary, x, 4 (bis) ; *nayě-hond^u*, of a reed flute, vii, 1 ; *phakīriyě-hond^u*, of faqīrhood, x, 9 ; *pātashōhī-hond^u*, of royalty, x, 2, 9 ; *rōts^u-hond^u*, of night, iii, 1 ; dat. *běňě-handis*, of the sister, x, 3 (bis), 10 ; *bāyě-handis*, of the wife, viii, 6, 13 ; *dārě-handis*, of the window, v, 4 ; *khōtūni-handis*, of the lady, x, 7 ; *shēmshēri-handis*, of the sword, viii, 13 ; *zanāni-handis*, of the wife, x, 5 ; abl. *gōdañicě-handi-khōta*, than the first, xii, 10 ; *khōtūni-handi*, of the lady, x, 7 (bis) ; fem. sg. nom. *běňě-hünz^u*, of the sister, x, 3 ; *nayě-hünz^u*, of the reed flute, vii, 1 ; *shēmshēri-hünz^u*, of a sword, iii, 5, 6.

B. Added to plural nouns ; m. sg. nom. *sōdāgāran-hond^u*, of merchants, viii, 9 ; *wōraněcivěň-hond^u*, of step-sons, viii, 3 ; *hatan-hond^u*, of hundreds, v, 1 ; *jānāwāran-hond^u*, of birds, viii, 1 ; *lālan-hond^u*, of rubies, xii, 5 (ter) ; abl. *dōň-handi-khōta*, than two, xii, 9 ; pl. nom. *athan-hānd^t*, of hands, v, 6 ; f. sg. nom. *gurěň-hünz^u*, of horses, xii, 3 ; *něcivěň-hünz^u*, of sons, viii, 3, 11 ; *yihünz^u*, of these, viii, 1 ; pl. nom. *dōň*

hanza, of two, viii, 4 ; *pātashāhzādan-hanza*, of princes, viii, 4 ; *tihanza*, their, viii, 3.

C. Added to an adverb ; *yuri-hondʷ*, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hōnzʷ, m. a boatman ; with suff. of indef. art. *hānzāh*, i, 4.

hāputh, m. a bear, ii, 10, 1 (ter), 2 ; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2 ; sg. dat. *hāpatas*, ii, 10, 1 ; ag. *hāpatan*, ix, 4.

har 1, every ; *har wati*, on every path (fem.), ii, 2.

har 2, m. cream ; sg. gen. *dōda-harākʷ*, (cups) of milk-cream, ii, 3.

hārʷ hārʷ, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

harud, m. autumn ; *harʷda-vizi*, in autumn time, ix, 8.

hargāh, if ; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis) ; *hargāh-ay wuchiḥē*, if he had seen, viii, 10 ; *hargāh kiḡ cēyihē*, if he had drunk, viii, 7 ; *hargāh kiḡ kariḥē*, if he had done, viii, 13.

hʷarun, to remain over and above ; 2 past m. sg. 3, *hʷaryōv*, x, 12 ; f. sg. 3, with suff. 3 pers. pl. dat. *hʷaryēyēkh*, x, 5.

harun, to drop ; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24 ; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir ! ii, 11 ; v, 7 ; vi, 11 ; x, 4 (bis), 8 ; xii, 1 (bis), 5, 10 ; sirs ! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake ; — *gatshun*, to awake (intrans.), v, 5 (ter).

hostʷ, m. an elephant, vi, 16 (ter).

hata, interj. ; *hata-sa*, O sirs ! x, 5 ; *hatay*, hullo ! (a mother speaking to her daughter), xii, 15.

hatō, interj. ; *hatō ködyau*, ho prisoner ! x, 5.

hotʷ, smitten ; *tsakhi-hotʷ*, smitten by rage, full of rage, vii, 14.

hoṭʷ, m. the throat ; — *taṭun*, to cut the throat, v, 7 ; sg. dat. *haṭis*, viii, 1.

hath, a hundred ; *gāda-hath*, a hundred fish, i, 8 ; *hath waṛsi*, a hundred (years) in age, ii, 12 ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.) ; x, 6 (ditto) ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, etc. ; sg. dat. *gāda-hatas*, for the hundred fish, i, 9 ; *mōhara-hatas*

(*akis*) *rosh^u*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tsātas* (sic) *bāhan hatan-hond^u*, of twelve hundred pupils, v, 1 ; *hata-bōd^u*, hundreds, ix, 9 ; *hatabōdⁱ-khōr^u*, weighing hundreds of kharwārs, ix, 7.

hots^u, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk^u*, xii, 15.

hātsh, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.

Cf. *hay*.

hawā, m. air, atmosphere ; *hawā-yi-asmān*, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10 ; *hawāla-y-Khōdū*, in the care of God, x, 7 ; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinquies) ; xii, 22.

hāwun, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impv. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi*, v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw^unam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw^unay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw^unakh*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.

hay, interj. O ! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.

hāy, interj., as exclamation, O ! v, 7.

hyuh^u, adj. like ; m. sg. nom. *lālas hyuh^u*, like a ruby, xii, 4 (bis) ; *tathⁱ hyuh^u*, exactly like that, xii, 4 ; *yinsān hyuh^u*, like a human being, x, 7 (bis) ; dat. *badis hihis*, to the elder (prince), viii, 13 ; *zithis hihis*, to the elder (prince), viii, 5 ; ag. *lōk^utⁱ hihⁱ*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish^u*, like a man, x, 7.

hyol^u, an ear (of corn, etc.); pl. nom. *hēl^ʿ*, vi, 15; pl. dat. *hēlēn*, vi, 15.

hyon^u, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon^u*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hēs^un wōth tshunūn^u*, she began to leap, iii, 4; *hēs^unas yīn^u nēnd^r*, sleep began to come to him, v, 6. The conj. part. *hēth*, having taken, may often be translated "with", as in *vir hēth*, with the fine, v, 7; *drāv sōdā hēth*, he went off with merchandize, viii, 9; *wazīr hēth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr^u hēth tsalān*, running away with the princess, xii, 25.

danda hyon^u, to take in compensation, v, 11; *khābar hēn^u*, to bring news, xii, 24; *mōl^ʿ hyon^u*, to buy, x, 14; *rukhsath hyon^u*, to take leave, depart, xii, 10, 3; *tsāp^ʿ hēn^ʿ*, to take bites, to bite, x, 7; *yād hyon^u*, to keep in memory, xii, 17; *zima hyon^u*, to take responsibility (for), to admit, xii, 15.

hēth gatshun (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hēth yun^u* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon^u*, xii, 5; conj. part. *hēth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hēh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmay*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hēs^un*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hēs^unas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hēsān*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hēsānas*, viii, 7; perf. part. f. pl. *hēsāmatsa*, x, 14.

hyor^u, adj. upwards ; — *hasun*, to go upstairs, iii, 2, 9 ; — *-pahān hasun*, to go a short way up stream, xii, 6.

hāz^t, as a title of respect, holy, v, 9.

huzūrī nōkar m. a personal servant, viii, 5.

hazrath, a title of respect, saint ; *hazrat-i-Ādam*, Saint Adam, iv, 2 ; *hazrat-i-Nōh*, Saint Noah, iv, 3 ; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4 ; *hazrat-i-Musāy*, Saint Moses, iv, 5 ; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6 ; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc. ; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17.

judāh, apart ; *gayē judāh*, she went apart, she became separated, vii, 16.

judōyī, fem. separation, vii, 16.

jāh, a place, in *gay yēg-jāh*, they went together, ii, 4 ; *khēyēv yēkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

jēl, i. q. *jēl*^a*d*, quickly, vi, 16.

jēl^a*d* or *jēl* (q.v.), adv. quickly, xii, 15, 23, 4.

jalwa, m. glory ; — *dyun*^u, to give forth glory ; — *dith*, giving forth glory, in all His glory (of God), vi, 7 ; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.

jalōy, see *jalwa*.

jāma, m. a coat, x, 9.

jumala, m. entirety ; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27 ; xi, 17, 8.

jēnda, m. a flag ; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

jēnath, m. heaven ; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19 ; *jēnatas-manz*, in heaven, xii, 20, 3, 4 ; sg. gen. m. *jēnatuk*^u, of heaven, xi, 13 ; xii, 21, 2 ; fem. pl. *jēnatačē jāyē*, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5 ; pl. gen. *jānāwāran-hond*^u, viii, 1.

jāv, for Hindī *jāō*, go ye, xi, 4.

jāwō, for Hindī *jāō*, go ye, xi, 4.

jēwāb, m. an answer, reply, iii, 4 ; xii, 17.

jāy, f. a place (cf. *jāh*), ix, 6 ; xi, 12 ; sg. dat. *panaňē jāyē*, (seated) in his own place, x, 5 ; *ath jāyē gav buňul*^u, there occurred an

earthquake in that place, xii, 15 ; *wōt^u tath jāyē*, he arrived at that place, xii, 15 ; *wōt^u jāyē akis*, he arrived at a certain place, ii, 8 ; viii, 7- (ter), 9 ; *tsōnukh akis jāyē-manz*, they led him into a certain place, iii, 7 ; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4 ; pl. nom. *jāyē*, iii, 7.

jyāday, more ; *kam yā jyāday*, (a hundred) less or more, ii, 12.

kē, see *kyāh*, 1.

kabar, f. a grave, a tomb ; sg. dat. *kabari wālun*, to cause to descend into a grave, to inter, iv, 7.

kōd, m. prison ; — *karun*, to imprison, v, 7, 9 (bis) ; x, 5, 12 ; — *lagun*, to become imprisoned, v, 8 ; vi, 11 ; *kōd-khān* (not *-khāna*), a prison, v, 8 ; pl. dat. *-khānan*, v, 7, 8.

kūd^u, see *kūr^u*.

kōd^t, m. a prisoner, a person imprisoned, v, 8 ; sg. dat. *kōdis*, x, 5 (bis) ; ag. *kōd^t*, x, 5 ; voc. *kōdyau*, x, 12 ; *hatō kōdyau*, x, 5 ; pl. nom. (and acc.) *kōd^t*, v, 8, 9 ; ag. *kōdyau*, v, 7, vi, 11.

kadam, m. a step ; — *dyun^u*, to set forth, x, 11, 12 ; — *trāurun*, to step forward, iv, 5.

kaḍun, or (iv, 2 ; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2 ; to drag forth (e.g. a person from his house), x, 13 ; to bring forth, bring out, lead forth, iii, 4, 8 (ter) ; xii, 1 ; to take out (of a receptacle), viii, 7, 10 ; xii, 17 (bis) ; to bring forth, produce, exhibit, x, 2, 12 ; xii, 15 ; to tear out or off, dislocate, viii, 7 ; to take off (from something to which the object is attached), viii, 10 ; to expel, banish, iv, 2 ; viii, 11 ; to take off clothes, v, 9 (bis) ; xii, 6, 7 ; to draw (a sword), viii, 13 ; x, 7 ; to pass a (period of time), viii, 3, 11 ; x, 11 ; xii, 4, 5, 11 ; to while away the time (on a journey), x, 1 ; *kaḍith tshunun*, to drive out, viii, 10 ; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11 ; conj. part. *kaḍith*, viii, 10 ; x, 9 ; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8 ; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍōn*, x, 1 ; pl. 3 *kadan*, viii, 11 ; pres. masc. sg. 3 *chuh kaḍān*, viii, 13 ; xii, 4, 11, 17 ; pl. 3 *chih*

karān, viii, 3 ; *chih kaḏān*, viii, 11 ; past sg. m. *koḏ^u*, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḏun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *kor^unam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḏ^unas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḏukh*, iii, 4 ; pl. *kāḏ^t*, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḏ^tnas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kāḏikh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *küḏ^un*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *küḏ^ukh*, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kēh, anything, something ; m. sg. nom. *kāh*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kāh-ti*, even anyone, vii, 23 ; *kaīsi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kōsi*, by anyone, v, 9 ; *kēh*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyē kēh*, something more, iii, 8 ; anything else, xii, 8 ; *na kēh*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kāh köḏ^t*, any prisoner, v, 8 ; *kāh-ti hōsh*, any sense at all, i, 5 ; *kēh^t prōn^t*, some old (prisoners), vi, 11 ; *kēh*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kēh kālā(h)*, some little time, v, 10 ; viii, 2 ; *kēh-ti*, any (sound) at all, viii, 9.

kē-hō, see *kyāh* 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

kōh, *kōh*, m. a mountain ; *kōh-i-tōra*, Mount Sinai, iv, 5 ; *kōha-kōhai*, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. *khābas*, vi, 14 ; abl. *khāba*, vi, 12 ; gen. *khābuk^u töör*, the interpretation of a dream, vi, 14 ; *khāb ḏēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khüb, adv. well, thoroughly, vi, 10.

khabar, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; — *anüñ^u*, to bring news, xii, 19, 20 (bis) ; (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ^u*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun^u*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ^u*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

khābardār, m. an informer, spy, scout, newsman; pl. ag. *khābardārav*, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khōd, a pit; x, 13; sg. dat. *khōdas*, x, 13.

Khōdā, m. God, vi, 5, 6, 7; x, 7; *Khōdāy*, verily God, God alone, x, 8; *az Khōdā*, from God, vi, 10; *bā-Khōdā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōdā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōdāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōdāyēs*, vii, 4; x, 5; ag. *Khōdāyēn*, xii, 15; gen. *Khōdāyē-sond^u-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōdāyē*, O God! iv, 1; *bar Khōdāyō*, O Great God! v, 7; *Khōdā-Sōb*, God the Master, God, sg. dat.-*sōbas*, x, 5; ag. -*sōban*, iii, 8 (ter).

khōj^unas, see *khālun*.

khal, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of *hasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl^unas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj^unas*, vii, 19.

khalās, adj. free; — *gatshun*, to die, iii, 4.

khalath, m. a robe of honour; *khal^at-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

khumār, m. intoxication ; languor of love, languishment ; *pūr^u khumār*, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in *Bah^udūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

khāna, m. a house, sg. dat. *khānas*, vi, 4 ; *köd-khāna*, a prison, sg. nom (m.c.) *köd-khān*, vi, 10 ; pl. dat. *köd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

khēn, m. food, xii, 16, 17.

khōn, f. the haunch ; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

khanun, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun^u*, you must dig a pit, xii, 6.

khananāwun, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōwun*, x, 13.

khar, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot^u kharas*, he mounted the ass, iii, 8.

khār, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khōr (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

khōr, m. welfare ; *duā-yi-khōr*, a prayer for welfare, a blessing, i, 3 *khōr^u*, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōdⁱ-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

khar^ac (viii, 10) or *khar^aj* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar^ac gōm*, expenditure has occurred by me, I have spent, viii, 10.

khōrāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmīris in winter ; nom. (acc.) plur. *khrāv*, v, 9.

khāsa, adj. peculiar, special ; personal, own ; choice, select, excellent, ii, 3 ; *dukhtar-ē-khāsa*, thine own daughter, v, 11.

khōs^u, m. a kind of metal cup ; pl. nom. *khōs*^t, ii, 3.

khash, m. a cut ; — *dyun*^u, to cut, v, 4 (bis), 6.

khōsh, adj. pleased, happy ; — *gatshun*, to become happy, to become pleased, viii, 1, 9 ; xii, 9 ; — *gōsay*, I became pleased about thee, xi, 18 ; *gōs* —, he became pleased with him, xii, 12 ; *gōkh*, —, he became pleased with them, viii, 14 ; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11 ; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

khashēm, m. anger, wrath ; *yimau amis phakīras* — *kor*^u, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

hasun (1 p.p. *khot*^u or *khoth*^u), to rise, arise ; to rise, come up (out of water), i, 6, 8 ; xii, 11, 2 ; to rise, go up, go upstairs, iii, 2, 9 ; x, 8 (bis) ; xii, 7 ; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7 ; v, 5, 6, (bis) 9 ; x, 7 (bis) ; xii, 21, 4 ; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11 ; iii, 8 (quater) ; to ride (a horse), (*gur*^u *chus khasun*^u, he has a horse on which to ride), x, 3 ; *carkas khiūt*^u, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20 ; *kōli kōli khasun*, to go up stream, xii, 6 ; *katsi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3 ; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty ! ix, 5 ; *pātashēhas khot*^u *zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *hasun*^u, x, 3 ; xii, 5 (*gatshi khasun*^u, you must go up) ; impv. sg. 2 *has*, iii, 8 (bis) ; fut. sg. 2 *hasakh*, v, 6 ; 3 with suff. 2nd pers. sg. dat. *hasiy*, xii, 11 (there will arise before you) ; pres. m. sg. 3 neg. *chuna hasān*, iii, 3 ; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōsus-na hasān*, i, 6 ; 1 past sg. m. 3 *khot*^u, i, 8 ; ii, 11 ; iii, 7, 8 (bis), 9 ; v, 5, 6 ; viii, 7 ; x, 7, 8 ; xii, 12, 21, 4 ; *khoth*^u, ii, 6 ; x, 7 ; pl. 1 *khāt*^t, v, 9 (we, i.e. one m. and one f.) ;

3 *khāt'*, x, 8 ; with suff. 3rd pers. sg. dat. *khātis*, ix, 5 ; f. sg.

3 *khüts^u*, iii, 2 ; vii, 20 ; xii, 7.

khōta, postpos. than ; *dōn-handi khōta*, (more beautiful) than the two, xii, 19 ; *gōdañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word " more " is not expressed.

khōt^u, adj. false, base, counterfeit ; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter) ; *mōlⁱ-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

khatun, to conceal ; conj. part. *khatith*, having concealed (sc. yourself), secretly, xii, 6.

khōtūna, f. a noble woman, a lady, x, 12 ; xii, 18, 9 (bis), 20, 5 ; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11 ; xii, 15 ; sg. dat. *khōtūni*, x, 7 (bis) ; xii, 15 ; ag. *khōtūni*, xii, 15 (quater), 8, 22 ; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly ; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

khōtir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog) ; a woman's husband, iii, 1, 2, 3, 4 ; v, 1, 8, 10, 1, 2 ; x, 5 (bis), 12 ; xi, 11 ; xii, 18 ; sg. dat. *khāwandas*, iii, 4 ; v, 8, 10, 2 ; xi, 11 ; xii, 18 ; *khāwandas nishin*, (go) to (your) master, viii, 10 ; sg. gen. fem. *khāwanda-sünz^u*, iii, 2.

khōwur^u, adj. left (not right) ; — *atha*, the left hand, viii, 7.

khyon^u, to eat ; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāthⁱ khēni*, they got down (in order) to eat, x, 5 ; fut. pass. part. m. sg. *tih cyōn^u khyon^u gatshi-na*, you must not eat that, xii, 16 ; pres. part. *chuh bihih khēwān*, he is seated eating, xii, 4 ; impve. sg. 2, *khēh*, iii, 1 ; (dial.) *khyuh*, x, 5 ; (dial.) *khyō*, x, 12 ; pol. sg. 2, with suff. 1st pers. sg. dat. *khētām*, eat for my sake, iii, 1 ; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11 ; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1 ; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1 ; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuh khěwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khěwān ḡs^u-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12; *khěv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khěy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyēwa*) *khěyēv*, x, 12.

khazmath (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-hiinz^u khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadās*, xii, 16, 7; cf. *kākaz*.

kākañ, f. the wife of the eldest son in a Hindū family; *bōy^t-kākañ*, an elder brother's wife, v, 10.

kōkur, m. a fowl; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. *kākad*.

kāl, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; *kala tsatun*, to behead, iii, 2; viii, 6; abl. *kala-kān^t*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēth^t tshunüñ^u wōth*, to leap over (so and so's) head, ii, 9.

kōl, f. a small river, a stream; sg. dat. *kōli-manz*, in the stream, xii, 2; *gayē kōli akis pēth*, she went to the bank of a stream, xii, 2; abl. *kōli kōli khasun*, to go up along the stream, to go up stream, xii, 4; *kōli-manza*, from in the stream, xii, 4.

kōl^u, adj. of or belonging to time; *yüts^u-kōl^u*, of or belonging to a long time ago, ii, 4.

kul^u, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

kālacēn, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; *kalama sōtin likhun*, to write with a pen, ix, 12.

kuluph, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

kōlay, f. a wife, iii, 4 ; v, 3, 5 ; viii, 3, 11 ; sg. ag. *kōlayi*, v, 9.

kam 1, adj. less, deficient, iv, 4, 6 ; *kamyā jyāday*, less or more, more or less, ii, 12.

kam 2, *kām*^t, *kami*, see *kyāh* 1.

kōm^u, f. a thing done, a deed ; a business ; *kōm*^u *chēh pakawūñ*^u, the business is one that marches, i.e. it involves marching, xi, 11 ; in the stories, *kūr*^u *kōm*^u, he, she, or they, did a deed, is equivalent to the English, " what do you think he, she, or they did," " what did he do but," ii, 5, 7 ; viii, 4 ; x, 7 (bis), 12, 4 ; xii, 22 ; so, with suff. of indef. art. *kūr*^u*n* (x, 2) or *kūr*^u (x, 3) *kōm*^u*āh*.

kōmbakh, m. help, aid, assistance, the reinforcement (of an army) ; sg. dat. *barāyē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

kamyuk^u, see *kyāh* 1

kan, m. the ear ; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11 ; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively ; sg. dat. *kanas kūr*^u*nas thaph*, he seized him by the ear, iii, 9 ; abl. *kana-dōlī dīñ*^u (poet.), to give ear-closing, to refuse to listen, v, 2 ; *kana ratīth*, holding (a goat) by the ear, iii, 5 ; pl. dat. with emph. *y, kananay*, vii, 11.

kān^t, postpos. signifying—

(a) direction, as in *kala-kān*^t, in the direction of the head, at the head end (of an animal), xi, 9 ; *latī-kān*^t, at the tail end, xi, 9.

(b) route, as in *dāri-kān*^t, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*^t, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

kani, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2 ; *bōntha-kani*, in front, before (governing dat.), ii, 3 ; iii, 1 ; viii, 11 ; x, 5, 10, 2 ; xii, 4, 9, 12, 23 (bis) ; *ath*^t-*pētha-kani*, on the top of it verily, viii, 1.

(b) direction towards, as in *ōra-kani*, in that direction, v, 2.

(c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in *thür^u-kani* (v, 4) or *thiūd^u-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēth^t-kani*, in addition to that, iii, 8.

Cf. *kān^t*, *kun*, *kāñ*, and *kiñ*.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kōna, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōt^u shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond^u kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kān^t*, *kani*, *kāñ*, and *kiñ*.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

kun^u, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon^u*, only one person, all alone, viii, 7; fem. *kūñ^uy zūñ^u*, xii, 15.

kōnda, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

konḍ^u, m. a thorn, viii, 1 (bis).

kangañ, f. a comb ; *chēs wālān kangañ*, I am combing (my hair), v, 4.

kōṅg-wōr^u, f. a saffron-garden or -field ; sg. dat. (for loc.), *kōṅg-wūri*, or (m.c.) *kōṅg-wārī*, v, 7.

k^anun, to sell ; inf. abl. *āv k^anani*, he came (in order) to sell, xii, 3 ; *āyē k^anana* (pass.), she was sold, vii, 26 ; fut. sg. 1 with suff. 3rd pers. sg. acc. *k^anan*, I will sell it, viii, 9 ; 2, with same suff. *mā k^anahan*, I wonder if thou wilt sell it, viii, 9 ; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k^anān*, he is selling me, vii, 17.

kēntśāh (vii, 20) or (usually) *kēntśhāh*, indef. pron. something, vii, 20, 6 ; x, 3 ; xii, 18 (bis) ; — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 ; *yih-kēntśhāh*, whatever, iii, 1, 8 (ter) ; v, 8.

As adj. some, xii, 4, 19 (bis) ; any, xii, 19.

kēnz^u, f. a kind of cup with a foot to it ; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

kunz, f. a key, iii, 8 (bis).

kāñ, postpos. by means of ; *āb-dawa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān^t*, *kani*, *kiñ*, and *kun*.

kiñ (for *kin^t*), postpos. in *apör^t-kiñ*, from that direction, v, 7.

Cf. *kān^t*, *kani*, *kun*, and *kāñ*.

kūñ^u, f. a stone ; sg. dat. *kañē-manz*, in a stone, iv, 7 ; *kañē-kūñ^u*, punishment of death by stoning, lapidation, x, 13 ; abl. *kañi-phol^u*, a pebble, xii, 15 (bis).

kaññēkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc., xi, 9.

kañuw^u, adj. made of stone ; m. pl. nom. *kañiv^t*, v, 4.

kuphār, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

kar, adv. when ? ii, 4.

kār, m. an action, a deed, a work, xi, 2 ; pl. nom. *kār*, v, 12 ; xi, 10.

kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in *wāra-kāra*, safe and sound, x, 8.

kōr, adv. where ? ii, 2.

kor^u, m. a bracelet, xii, 11, 2, 3 (ter) ; *raṭ^ana-kor*^u, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8 ; *kārⁱ-han*, f. a little bracelet, xii, 12 ; sg. dat. *raṭ^ana-karis-sōty*, xii, 15 ; pl. nom. *raṭ^ana-kārⁱ*, xii, 20.

kūr^u, or (v, 5, 12) *kūd*^u, f. a daughter, v, 7 (bis), 9 ; x, 1, 6, 7 (bis), 8 ; xii, 1 ; *pātaśhāh-kūr*^u, (v, 2, 5, 8 (bis), 9 (ter), 10 ; xii, 1, 2) or *pātaśhāh-kūd*^u (v, 5) ; or *pātaśhēh-kūr*^u (xii, 10, 3 (bis), 25), a king's daughter, a princess ; sg. dat. *kōḍē*, v, 12 ; *kōrē*, xii, 4, 5 ; *pātaśhāh-kōrē*, v, 2, 9 (ter) ; xii, 2, 10, 13 ; *pātaśhēh-kōrē*, xii, 10 ; *kōrē-kyut*^u, for the daughter, v, 1 (bis) ; *kōrē-sōty*, with the daughter, v, 10 ; *pātaśhāh-kōrē-sōty*, with the princess, xii, 1 ; gen. *kōrē-hond*^u, v, 2 ; *pātaśhāh-kōrē-hond*^u, v, 9 ; ag. *kōri*, xii, 4, 5 ; *pātaśhāh-kōri*, v, 1 ; xii, 2 ; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4 ; voc. *kūrⁱ*, v, 2 ; *kūrⁱyēy*, v, 2 ; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain ; sg. ag. *kārdāran*, ix, 1.

krōj^u, f. a potter's wife ; cf. *krāl* ; sg. ag. *krāji*, xi, 11.

krēkh, f. an outcry ; — *diñ*^u, to raise an outcry, to cry out, v, 7 ; xii, 7 ; — *wōthiñ*^u, an outcry to arise, iii, 3.

krāl, m. a potter ; cf. *krōj*^u ; sg. ag. *krālan*, xi, 10 ; voc. *krālan* (addressed by a woman to her husband), xi, 11.

karun 1 ; to do, ii, 4, 11 (bis) ; iii, 8 ; v, 4, 5, 7 (bis), 12 ; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2 ; ix, 4 ; x, 3, 5, 8 (bis) ; xi, 2, 19 (bis) ; xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis) ; to make, i, 1, 3, 7 ; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2 ; iii, 1, 4, 8 ; iv, 2, 3, 6 ; v, 2, 5 (bis), 6, 9, 10 ; vi, 9, 11 (bis) ; vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter) ; viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater) ; ix, 3, 4 (bis) ; x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis) ; xi, 5, 8 (bis), 10 (bis), 7, 9 (bis) ; xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5 ; to make something out of something else, to turn one thing into another, *pōshākus kūr^un shēkal yinsān hish*^u, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñ^t-phol^u kor^unas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wörüz^u zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun^u* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dīdār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath kariñ^u*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawöy^t kariñ^u*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *kōd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khōsh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *kōm^u kariñ^u*, to do a deed (for the special meaning of this compound, see *kōm^u*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā kariñ^u*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langū^t kariñ^u*, to put on a loin-cloth; *lār kariñ^u*, to run after, pursue (dat. of obj.), ii, 8; *mōhar kariñ^u*, to seal (dat. of obj.), x, 3 (bis), 10; *mōl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās'yēth kariñ^u*, to give instructions, xii, 16; *nēth^ar karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar kariñ^u*, to look, x, 7, 8 (bis); xii, 23; *pōda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rājy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām kariññ^u*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī kariññ^u*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph kariññ^u*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *ṭukara karān^t*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *ṭhōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrüz^u zanāna kariññ^u*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur^u zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath kariññ^u*, to make a feast, x, 11.

inf. *tamis tog^u-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun^u*, it is to be made, it must be made, xi, 8; *gatshi karun^u*, viii, 2, 8; x, 3; xii, 3; *gotsh^u karun^u*, v, 7; *wāti karun^u*, viii, 6, 8, 11; f. sg. *kariññ^u*, it is to be done, please do, xii, 16; *gatshi kariññ^u*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zūnakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kār^tthan*, xi, 10; freq. part. *kār^t kār^t*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karuhakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs^u karān*, i, 1; pl. 3 *ōs^t karān*, i, 3; *karān ōs^t*, xi, 8; f. sg. 3 *ōs^u karān*, xii, 20; emph. *ōs^uy karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor^u*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor^uthas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor^utham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7; ag. *korun*, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. *kor^unay*, iv, 3; and with suff. 1st pers. sg. dat. *kor^unam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor^unas*, v, 10 ; viii, 9 ; xii, 15 (ter) ; and with suff. 3rd pers. pl. dat. *kor^unakh*, vi, 4 ; viii, 3.

With suff. 2nd pers. pl. ag. *kor^uwa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1 ; x, 5 (bis) ; xii, 7, 18 ; and with suff. 2nd pers. sg. dat. *kor^uhay*, iv, 2 ; and with suff. 3rd pers. sg. dat. *kor^uhas*, viii, 2 ; x, 5 ; and with suff. 3rd pers. pl. dat. *kor^uhakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9 ; ix, 9 ; with suff. 2nd pers. sg. ag. *kārith*, v, 7 ; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9 ; viii, 5 ; x, 2 ; and suff. 3rd pers. sg. gen. *kārⁱnas*, viii, 6 ; and suff. 3rd pers. pl. dat. *kārⁱnakh*, x, 12.

f. sg. *kūr^u*, ii, 1, 5, 7 ; viii, 3, 4, 11 ; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4 ; xii, 15, 9, 22, 3 ; with suff. 1st pers. sg. dat. and neg. *kūr^um-na*, v, 9 ; with suff. 3rd pers. sg. dat. *kūr^us*, iii, 1, 9 ; and neg. *kūr^usna*, v, 1 ; ag. *kūr^un*, v, 12 (bis) ; vii, 8 ; viii, 11 ; x, 2, 7 (bis) ; xii, 12, 3, 7, 20, 3 ; and suff. 3rd pers. sg. dat. *kūr^unas*, iii, 4, 9 ; viii, 9 ; x, 3, 4 ; xii, 4, 5, 9, 16 ; with suff. 2nd pers. pl. ag. *kūr^uwa*, x, 12 ; with suff. 3rd pers. pl. ag. *kūr^ukh*, ii, 8 ; and suff. 3rd pers. sg. dat. *kūr^uhay*, xi, 5.

pl. *karē*, iii, 1 ; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6 ; suff. 2nd pers. sg. ag. *karēth*, x, 6 ; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis) ; and suff. 1st pers. sg. dat. *karēnam*, iv, 5 ; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7 ; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10 ; xii, 25.

perf. m.sg. *chuh kor^umot^u*, x, 12 ; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr^umüts^u*, x, 8.

plup. m. sg. *kor^umot^u*, iii, 8 ; *ōs^u kor^umot^u*, ii, 1 ; *kor^umot^u ōs^u*, x, 7 ; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ōs^uthan kor^umot^u*, thou hadst made him, x, 12 ; with suff. 3rd pers. sg. dat. *ōsus kor^umot^u*, ix, 1 ; with suff. 3rd pers., pl. ag. *ōsukh kor^umot^u*, viii, 2 ; f. sg. *kūr^umüts^u*, viii, 1 ; with suff. 3rd pers. sg. dat. *ōs^us kūr^umut^us^u*, x, 10.

cond. past sg. 1, *karahö*, ii, 11 ; v, 6 ; viii, 11 ; x, 5 ; 3, *karihē*, v, 9 ; viii, 7, 13.

karun 2, see *kaḍun*.

kründ^u, f. a basket, v, 9; *kranjě ladun*, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōv^un*, x, 13.

kāsi, *kōsi*, see *kěh*.

kus, *kusa*, *kusuy*, see *kyāh* 1.

kosh^u, a honeycomb; pl. nom. *kāsh^t*, ix, 5.

Kashmīr (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kashīr^u*. Cf. *kōshyur^u*.

kashun, to scratch; inf. abl. *kashēna-hanā kariūñ^u*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kōshyur^u, m. (f. *kōshir^u*), an inhabitant of Kashīr^u, or Kashmīr; pl. nom. *kōshir^t*, xi, 6.

kasam or (xii, 2, *kas^am*), m. an oath; a charm, an incantation; *Khōdāyě-sond^u chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut^u kas^am*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw^unas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kōs^unas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

kusūr, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^u, one who expels, i, 11.

kati, adv. where? (*kāt^t* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ; xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

kot^u, adv. where ? xi, 5.

koṭ^u, a son, esp. a clever son ; *ōkhun-koṭ^u*, the son of a doctor of divinity, xii, 25.

kūt^u, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt^u*, vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt^u*, vii, 25 ; *kaityāh*, ix, 5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōṭ^u*, vii, 15 ; ag. *kāṭsa*, i, 12 ; pl. nom. *kāṭsa*, x, 6.

kitāb, f. a book ; *sōhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

kath, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañē*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sōty kath kariñ^u*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means "a statement", the others mean "a tale".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ; gen. *kathi-hond^u*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x, 1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter), 14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*, ix, 7.

kathō, see *kyāh* 1

kēth, postpos. governing dat. in, on ; *athas kēth*, in the hand, ii, 7 ; v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch, xi, 13 ; *rumāli kēth*, in a kerchief, iii, 2.

kētha, adv. ; *kētha-pōth^u*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24.

kōtāh, see *kūt^u*.

kuṭh^u, m. a room, viii, 3 ; with suff. of indef. art. *kuṭh^uāh*, ix, 4 ; sg dat. *kuṭhis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuṭh^u*, vi, 3.

katikō, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

katarun, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

kuṭ^awāl, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ^awālan*, v, 7, 8, 9 ; *kuṭ^awāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

katawañ, f. the wages of spinning ; — *kariñ^u*, to earn money by spinning, xi, 19.

kaityāh, *kōtyāh*, see *kūt^u*.

katsa, *kātsa*, see *kūt^u*.

kits^u, see *kyut^u*.

kōts^u, see *kūt^u*.

kuwa, adv. how ? v, 9.

kiy, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

kyā, see *kyāh*, 1 and 4.

kyāh 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kām^t*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

kě-hō, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kit^t* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kami-mōkha*, on what account ? x, 4 ; gen. *kamyuk^u*, of what ? vi, 13, 4.

kyāh sabab chuwa, what is your reason ? viii, 5 ; *kyāh gatshiy anun^u nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis).

mě kyāh zulm chuh gōmot^u, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhsīr*, some fault of other, viii, 10.

kyāh 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

kyāh 3, an expletive implying interrogation, vii, 27, 8.

kyāh 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why !", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times) ; viii, 1 ; ix, 10 ; x, 3 (ter), 12 ; xi, 18 ; xii, 15 (bis), 23 ; *yit' kyāh*, "here, in fact," or "here, you see," x, 12 (bis) ; *yit' kyāh* . . . *āt' kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13 ; *ada-kyāh*, then of course, of course, certainly, viii, 11 ; xii, 4.

kyāh 5, conj., or, iv, 7.

kyom^u, m. a worm, xii, 3 (ter), 4.

kyut^u, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus : m. sg. nom. *bāg zananan-kyut*^u, a garden for the women, ii, 1 ; *guris-kyut*^u *gāsa*, grass for the horse, x, 5 ; *rētas-kyut*^u *kharj*, expenditure for a month, xii, 4 ; *trēn rētan-kyut*^u *kharj*, expenditure for three months, xii, 5, 11 ; *tath-kyut*^u *shēstruw*^u *panja*, an iron claw for that, xii, 16 ; *zyun*^u *mē-kyut*^u, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut*^u, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzē kōrē-kiṭ*^t, articles for the king's daughter, v, 1 ; *kathō-kiṭ*^t, (pots) for what ? xi, 11.

f. sg. nom. *wōj*^u *pātashāha-sanzē kōrē-kits*^u, a ring for the king's daughter, v, 1 ; *ziyāphath pātishōhiyēn-kits*^u, a feast for the kingdoms, x, 11 ; *gōv*^u *kits*^u *jāy*, a place for the cow, xi, 12.

kyuth^u, adv. how ? ii, 5.

kyāzi, adv. why ? iii, 1 ; v, 8 ; viii, 1, 3, 11 ; ix, 1 ; xii, 4, 5 ; *ti-kyāzi*, because, viii, 2.

lā, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take ; fut. sg. 2, *labakh*, ii, 9 ; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

lach, m. a hundred thousand, a *lākh* ; *lachē-nōw*^u, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lich^u_n, see *likhun*.

ladun, to send, iv, 2 ; vii, 7 ; x, 3 (many times) ; xii, 15 ; to put

or place (into or on a receptacle, such as a basket or tray), v, 7 ; viii, 4, 12 ; to fill (a cup with water, *pyālas āb ladun*), viii, 7 ; to place or impose (a burden), ii, 5 ; *maṭi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gatshēm ladun^u kēntshāh*, you must send me something, xii, 15 ; impve. sg. 2, *lad*, xii, 15 ; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3 ; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5 ; vii, 7 ; viii, 7 ; x, 3 ; ditto and with suff. 1st pers. sg. dat. *lod^unam*, iv, 2 ; v, 9 ; xii, 15 ; f. sg. with suff. 3rd pers. sg. ag. *lüz^un*, x, 3 ; ditto and with suff. 3rd pers. sg. dat. *lüz^unas*, x, 3 (bis) ; pl. with 3rd pers. sg. ag. *lazan*, v, 7 ; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

lādun 1 and 2, see *lārun* 1 and 2.

ladöy^t, f. fighting ; *milüv^ukh ladöy^t*, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with) ; to be felt, experienced, (*amār lagun*, desire to be felt, v, 2 ; *böchē lagun^u*, hunger to be felt, vi, 16 ; *trēsh lagun^u*, thirst to be felt, viii, 7 ; in all these cases the person is put in the dat.) ; to come into existence (*mang lüj^u*, a demand was made, xi, 16) ; to occur, happen, become (*rāth lagun^u*, night to come on, viii, 9) ; to become liable to, to incur (*köd lagun*, to incur imprisonment, to be imprisoned, v, 8 ; vi, 11) ; to be experienced (*grāy lagun^u*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing) ; to be attached (to), find oneself in a certain condition (*lagun wōbāli*, to find oneself in blameworthiness, to incur guilt, viii, 5) ; to be caught (*wālawāshi lagun*, to be caught in a net, v, 2) ; to arrive at (a place), viii, 5 ; xi, 5 ; (conversely), (of a place), to be reached, to be arrived at, xi, 5 ; (of a work) to be allotted (to so and so), viii, 5 ; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7 ;

nērani l., to begin to issue, x, 7 ; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7 ; xii, 2 ; *wanani l.*, to begin to say, x, 1 ; *wasani l.*, to begin to descend, viii, 6 ; *wōtharani l.*, to begin to wipe, viii, 6 ; *wātani l.*, to begin to arrive, viii, 6 ; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagākh*, v, 2 ; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2 ; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12 ; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log^u*, v, 5, 7 ; vi, 11 ; viii, 6 (ter), 7 (bis), 8 ; xi, 5 ; xii, 2 ; with suff. 1st pers. sg. dat. and emph. *y, log^um^uy*, v, 2 ; pl. *lāg^t*, x, 1 ; xi, 5 ; f. sg. *lūj^u*, xi, 16 ; with suff. 3rd pers. sg. dat. *lūj^us*, vi, 16 ; viii, 7, 9 ; perf. m. pl. 2, *chiwa lāg^tmāt^t*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

lāgun, to apply ; to fix (*jēnda lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11) ; to assume the character of (so and so). make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2 ; v, 9, 10, 1 (ter) ; x, 7, 12 (bis), 4 ; to cause to come into existence, to be carried on (*lōg^tmāt^t nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2 ; v, 11 ; x, 12 (bis) ; impve. sg. 2, *lāg*, v, 9, 11, past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis) ; x, 7 ; perf. m. pl. (auxiliary omitted), *lōg^tmāt^t*, iii, 7 ; plup. m. sg. with suff. 1st pers. sg. ag. *ōsun lōg^umot^u*, x, 14.

lāgar, adj. lean, thin ; f. pl. nom. *lāgar*, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

lōhlūr^u, f. longing, eager desire ; sg. abl. *lōhlari*, vi, 3.

lēj^u, f. a cooking pot ; pl. nom. *lējē*, xi, 10.

lūj^u, *lūj^us*, see *lagun*.

lēkh, f. indecent language, immoral proposals made to a woman ; pl. dat. *lēkan*, viii, 3, 11.

lōkh, m. pl. people ; pl. nom. ii, 11 ; dat. *lōkan*, ii, 11 ; xi, 13. According to the Kāsmīrasabdāmṛta (II, i, 66), in standard Kāshmīri this word is *lūkh*, and retains the long *ū* throughout all its cases.

likhun, to write ; impve. sg. 2, *likh*, xii, 15 ; fut. pl. 3, *likhan*, ix, 12 ; pres. m. sg. 3, *chuh likhān*, x, 13 ; f. sg. 3, *likhān chēh*, xii, 11 ; part. m. sg. *lyukh^u*, xii, 15 ; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis) ; ditto and with suff. 3rd pers. sg. dat. *lyukh^unas*, xii, 15 (bis), 6 ; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17 ; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh^uhas*, xii, 17 ; f. sg. with suff. 3rd pers. sg. ag. *lich^un*, viii, 10 ; perf. (auxiliary omitted) m. sg. *lyukh^umot^u*, viii, 10 ; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lōkut^u, adj. small ; *lōkut^u hyuh^u*, the younger of one or more brothers, sg. ag. *lōk^ut^u hih^u*, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6 ; sg. dat. *tath lālas hyuh^u*, like that ruby, xii, 4 (bis) ; pl. nom *lāl*, i, 9 ; x, 2 ; 5, 12 (ter) ; xii, 3, 5, 9 ; dat. *lālan-pēth*, on the rubies, x, 5 ; gen. *lālan-hond^u*, xii, 5 (ter) ; abl. *lālau*, viii, 3, 11 ; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3 ; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc. ; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond^u*, xii, 8, 25 ; ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m. ; sg. gen. *Lāla-Malikun^u*, iv, title ; dat. *Lāla-Malikas*, iv, 7.

lalawun, to caress ; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6 ; pres. m. sg. 3, *chuh lalawān*, v, 6.

lamun, to pull, drag ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

lōn^u, m. fate ; *lōn^u-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London ; sg. abl. *Landāna-pēthā*, xi, 3.

langūt^u, f. a loin-cloth ; — *karith*, wearing only a loin-cloth, xii, 23.

lōṇun, to reap ; pres. sg. 3, *chuh lōnān*, x, 5.

lar, f. the side (of the body) ; sg. abl. *lari*, vii, 18 ; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

lār, f. running, pursuit; running away, fleeing; — *karüñ^a*, to pursue, ii, 8; *lār tsānūñ^a*, to pursue, ix, 2.

lür^a, f. a house; dat. *larē*, vi, 3.

lārun 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lāgān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chih lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ös^t lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10; *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

lārun 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot^u* (Gōvind Kaul) or *lādyōmot^u* (Hātīm), viii, 6 (*amis zahar l.*, the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

lōt^u, adj. light, gentle; *lōt^t-pōth^t*, gently, xii, 5.

lot^u, the tail of an animal, v, 7; abl. *laṭi-kān^t*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

lath, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

lit^ur^a, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

lōw^u, m. in *gāsa-lōw^u*, a bundle of grass, xi, 12.

lyukh^u, etc., see *likhun*.

lōyikh, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pātashāh*, worthy of a king, x, 4; *lōyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *lōyik-i-pātashāh*, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*); (*shēmshēri-hünz^u tsünd^u lāyüñ^a*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyüñ^a*, to strike a

grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyān^t rīnz^t*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs^u lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy^uhas*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōy^umas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy^un*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy^unam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy^unas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lüz^u*, see *ladun*.

ma or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

mā 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh*+*a*+*m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē* . . . *mā mārihē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārihē-na*, viii, 7); *hargāh-kiy sara karihē* . . . *mā diyihiē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

mā 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mē, see *bōh*.

mōbārakh, adj. blessed; — *karun*, to congratulate, x, 8.

mäch-t^al^ür^ü, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *mäch-t^al^üri*, ix, 1, 6.

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mōdā, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

modu, see *mor*^u.

mūd^u, see *marun*.

mōdān, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat. *mōdānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

mōdur^u, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

māh, see *mā* 2.

mahabath, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhl-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

Mahmad, m. N.P. Muḥammad, iv, 6; vii, 4.

Mahmōd, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

mahanyuv^u, m. a man, x, 4; pl. nom. *mahaniv*^t, x, 1.

mōhar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar karūn*^u, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatis rosh*^u, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^aram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

mōj^u, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*^u, xii, 15; ag. *māji*,

- v, 6; xii, 15, 8; voc. *mājiy*, xii, 15 (bis); *mājě-zamān*, mother-earth, ix, 9; *wōra-mōj^u*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amiy mōjub*, for this reason, viii, 6.
- mējěr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējěras*, x, 5 (ter), 12 (bis); ag. *mējěran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun^u*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh raṭun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh^ara*, m. coquetry; *makh^ar-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkali*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkāliy*, vi, 11; 3 past m. sg. *mōkalyāv*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wanith mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsith m.*, to finish shaving, xii, 5.
- fu⁺. pass. part. f. sg. *tagiyě mōkalāwūñ^u*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw^u*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw^unas*, he finished (shaving) him, xii, 5.
- makān*, m. a dwelling-place, see *lā*.
- mōkta*, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhṭa*.
- māl*, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
- mala*, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13.
- möl*, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

mól^u, m. a father, viii, 13; *wōra-mōj^u yā mól^u*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōl^u-sond^u*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōl^u*, v, 6.

Malikh, N.P. See *Lāla-Malikh*.

malakh, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

mulkh, m. a country, district; pl. dat. *mulkan*, i, 1.

māl^ukōñ^u, f. a queen, esp. Queen Victoria of England; sg. ag. *māl^ukāñi*, xi, 2.

milawun, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *milüv^ukh ladöy^t*, fighting was joined by them, they began to fight among themselves, x, 1.

mumot^u, see *marun*.

man, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

mānē, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas mānē tsārun*, to tell the meaning of a dream, vi, 14.

mang, f. a request; — *ladüñ^u*, to make a request, make a demand, xi, 16.

manga, see *hanga ta manga*.

mangun, to ask for, demand; fut. pass. part. m. sg. *mangun^u*, it is to be demanded, you must demand, xii, 18; with *gathⁱ*, xii, 13, 8; impv. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māng^tzēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganāwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gur^t manganöv^thay*, they actually sent for horses, xi, 8.

manōsh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in ; on (in special cases only) ; into.

in, *ath-manz*, in it, xii, 3, 15 ; *ath^t-m.*, in it verily, viii, 1 ; xii, 2, 22 ; *bāgas-m.*, in the garden, ii, 1, 7 ; *chus manz*, he is inside it, xii, 3 ; *dōbas-m.*, in the pit, xii, 6, 7 ; *dadari-m.*, in the hollow, ii, 10 ; *dilas-m.*, in the heart, ii, 5 ; *hāpatas-m.*, in the bear, ii, 11 ; *janatas-m.*, in heaven, xii, 20, 3 ; *kōli-m.*, in the stream, xii, 2 ; *kañē-m.*, in a stone, vi, 7 ; *maris-m.*, in the body, ii, 6 ; *pātashōhī-m.*, in the kingdom, xii, 19 ; *sūras-m.*, in the ashes, xii, 23 ; *tōtas-m.*, in the parrot, ii, 8 ; *wōr^tvis-m.*, in the father-in-law's house, x, 3 ; *yēs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12 ; *mōdānas-m.*, on the plain, xii, 20 ; *tōkis-m.*, (jewels) on a tray, viii, 12 ; *tath^t-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4 ; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis) ; iii, 7 ; v, 4, 5, 6, 9 (bis) ; *dun^tyāhas-m.*, (go) into the world, xii, 18 (bis) ; *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5 ; *hāpatas-m.*, (entered) into the bear, ii, 10 ; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis) ; *jāyē-m.*, (enter) into a place, iii, 7 ; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis) ; *laskari-m.*, (go, etc.) into the army, ii, 6, 9 ; *mōdānas-m.*, (arrived) on to a plain, iii, 1 ; viii, 9 ; *mad(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11 ; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9 ; xii, 7, 12 ; *nāras-m.*, (leap) into the fire, iii, 4 ; *pōshākas-m.*, (entered) into the garment, x, 7 (bis) ; *shēharas-m.*, (entered, arrived) into the city, v, 9, 11 ; x, 14 ; xii, 2 ; *shikamas-m.*, (entered) into the belly, x, 7 (bis) ; *tath^t-m.*, (throw) into it verily, xii, 11 ; *tōtas-m.*, (entered) into the parrot, ii, 5 ; *wanas-m.*, (arrived) into a forest, ix, 1.

manza, postpos. governing abl. from in ; *ami-manza*, from in it, xii, 4 ; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7 ; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15 ; *dōba-m.*, from in the pit, xii, 7 ; *kōli-m.*, from in the stream, xii, 4, 6 ;

rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *sataṭ-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

mónzūr, approved, accepted, i, 12.

munazāth (= *munazzat*), pure (of God), vii, 1.

miñē-mür^u, f. a hind, ii, 8; dat. *-marē*, ii, 9; ag. *-mari*, ii, 9.

mār, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

mor^u, or (ii, 5, 9) *mod^u*, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

mür^u, f. see *miñē-mür^u*.

mard, m. a man; *marda-zan*, man or woman, vii, 23.

murdamāzōrī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= *ma'raka*), m. an assembly; pl. dat. *mārakan*, (in) the assemblies, vii, 23.

murkhas (= *murakkkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= *Hindī mar jāna*), to die, vi, 16.

fut. sg. 1, *bōy mara-y*; if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ōs^u marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd^u*, ii, 3, 6; sg. f. 3, *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumot^u*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamāt^t mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt'*, viii, 1; perf. m. pl. 3, *chih mumāt'*, they have died, viii, 1; fut. perf. *āsi mumot'*, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

mārun, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun'*, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trāwun* (= Hindī *mār ḍālnā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr'*, iii, 3 (ter); vi, 11; neg. *mōr'-na*, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr'thas*, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr'ham*, they killed him for me (dat. ethicus), iii, 3; pl. *mōr'*, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mā:ahath-na*; 3, neg. *mā marihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

marṣa-wāgun, m. red pepper; *marṣa-wāgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

māraz-wāṭul, m. an executioner; pl. nom. (for acc.) *mārawāta'*, x, 12; dat. *mārawāṭalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawāṭalau*, viii, 12; x, 12; Cf. *wāṭul*.

Marāz, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

mas, m. wine, vii, 31.

Musā, Moses ; sg. ag. *musāy*, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6 ; past part. m. sg. *amis moth^u*, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *mūth^ukh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; m. *ath^t tamāshēs-kun*, enamoured of that spectacle, iii, 7 ; m. *tath^t-sōty*, entranced with that also, iii, 8 ; *pānas^uy-kun mushtākh*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākh gatshun*, to become entranced, etc., iii, 1, 7, 8.

mashīyēth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

miskīnī, f. poverty, beggary ; sg. gen. *-hond^u*, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

maṣlahath, f. consultation ; — *kariūñ^u*, to consult together, viii, 3 ; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see *Azīz-i-Misar*.

mast, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^uth, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

mot^u, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmis matis siwāh*, except this madman, v, 9 ; ag. *māt^t*, v, 9.

mot^u, the space between the shoulders, the upper part of the back, sg. abl. *maṭi*, v, 9 ; xi, 10.

mōth, m. death ; Death personified, hence sg. gen. f. *mōtiūñ^u*, (a prison-house) of Death, ix, 4.

mathun, to rub ; conj. part. *mathith*, having rubbed (butter on

something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

mōtasūt^t (for *mutasaddi*), m. an accountant ; pl. nom. *mōtasūt*^t, ix, 7.

matsh, f. the arm ; sg. abl. *matshi*, x, 5.

mōtsh, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mōtsha-bōy*, f. the smell of a man, xii, 15.

mutsarun, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarēn*, xii, 22.

mēwa, m. a fruit, xii, 21, 2.

mōv, poet. for *mā* 1 (v, 11), q.v.

may, poet. for *ma* (v, 2), q.v.

mōyē, see *marun*.

myōn^u, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myōnuy*, vii, 9 ; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myōn*^t, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānēn*, ii, 7 ; f. sg. nom. *myōñ*^u, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myōñ*^u*y*, x, 10.

myūth^u, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr*^u-*na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath*-*na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh*-*na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3 ; x, 1 (ter), 4 (bis), 6, 7, 12, 4 ; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have *dāp'zēm-na*, you must not say to me, v, 8 ; *kār'zi-na*, you must not make, viii, 1 ; xii, 6 ; *wās'zi-na*, you must not descend, xii, 11 ; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd"mot"*, there was not remaining, i, 5 ; *wuchun ati na khar*, he did not see the ass there, iii, 9 ; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9 ; *wuchun ati na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3 ; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6 ; *yēli na yinsān ōs"*, when it was not a man, x, 7 ; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanās*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5 ; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2 ; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12 ; *bō-nay sara zāh*, I shall never remember, xi, 14 ; *kēh nay chim bōzūn*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

nā, negative interrogative suffix in *āsi-nā*, will there not be ? viii, 7 ; *āyē-nā*, did there not come ? ix, 3 ; *bani-nā*, will there not be ? vi, 13 ; *bōzakh-nā*, wilt thou not hear ? vi, 1, etc. ; *khēkh-nā*, wilt thou not eat ? ii, 3 ; vi, 2 ; *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; *tagēm-nā*, will it not be within my power ? i.e. of course it will be, x, 5 ; *wada-nā*, shall I not weep ? vii, 25 ; *yikh-nā*, wilt thou not come ? vi, 2 ; *zāna-nā*, shall I not know ? x, 12.

nau, i.q. *na* (poet.) ; *nau kāh-ti*, no one at all, vii, 23 ; *nau zānav*, we do not know, xi, 15.

nu, adv. neg. in *nu chuh gatshān pātashēhas*, *nu chuh gatshān biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.

nēbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas nēbar*, (he was taken) outside the city, x, 5.

nēchi, see *nēth^u*.

nēcyrw^u, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-nēcyrwāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*, iii, 9; pl. nom. *nēciv^t*, viii, 11; xii, 1; dat. *nēcivēn-pēth*, on the sons, viii, 13; gen. *nēcivēn-hūnz^u*, viii, 3, 11.

nād, m. a call, a summons; *nād dyun^u*, to summon, i, 10; x, 12; xii, 17.

nādān, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

nāg, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9; xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; *nāgas akith kun*, on one side of the spring, xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat. (for acc.) *nāgan*, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled) with jewels, viii, 3, 11.

Nōh, m. Noah, iv, 3.

nahīth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nōkhta (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on which one can condemn a person; *tamis rath-ta kēntshāh nōkhta*, seize some point (in) him, bring a charge of some fault against him; get up something against him, catch him tripping, xii, 19; so *kar-ta kēntshāh nōktāh* (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; — *karun*, to prohibit (dat. of obj. prohibited), iv, 6.

nōkar, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3 ; pl. nom. *huzūrī-nokar bēhān'*, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service ; *kyāh nōkarī karakh*, what service wilt thou do ? what employment dost thou want ? xii, 3 ; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

nōkta, see *nōkhta*.

nāl 1, m. a horse-shoe ; pl. nom. *nāl*, xi, 17.

nāl 2, m. the neck ; sg. dat. *nālas*, vi, 9 ; abl. *nāla*, v, 9 ; viii, 10. Cf. *nōl'*.

nāla, f. pl. cries, lamentation ; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nōl', adv. on the neck (cf. *nāl* 2), viii, 10 (ter) ; — *tsnunun*, to put round the neck, viii, 10 ; *amis ōs^u pōshākh nōl'*, he had garments on his neck, i.e. he was wearing garments, x, 4 ; *pōshākh tshon^u ami nōl'*, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe) ; pl. nom. *nam*, v, 6.

namun, to bow ; fut. sg. 3, *nami*, vi, 16 ; 2 past m. sg. 3, *namyōv*, vi, 16.

nēmīs, see *nōth*.

nāmurād, adj. unsuccessful ; in Kāshmirī, without hope, without expectation, i, 10.

non^u, adj. naked ; bare (of a sword), viii, 6 ; manifest, hence, glorious, vi, 7 ; with emph. *y*, *nonuy*, vi, 7 ; f. sg. nom. *nūñ^u*, viii, 6.

nun, m. salt ; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

nēnd^{ar}, f. sleep ; — *kariñ^u*, to sleep, v, 6 ; — *pēñ^u*, sleep to fall, v, 5, 7 ; — *yiñ^u*, sleep to come, v, 6 (ter) ; *yiyyi nēnd^{ar} shēh^uj^u*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy ; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow ; pres. part. *ningalān*, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest ; pres. m. sg. 3, *chuh nanān*, vii, 1.

naphṭs, m. the belly ; sg. dat. *naphṭas*, x, 3.

nar, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

nār, m. fire ; *zinis nār dyun*^u, to set fire to the firewood, xii, 21, 2, 4 ; *nār gōmot*^u *tshēṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl. *nāra-han zōlith*, having kindled a little fire, iii, 1.

nūr, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

nūr^ü, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabōd*^t-*khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun*^u, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log*^u *nērani*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impv. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs*^u *nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyē*, iii, 1, 2 ; v, 7 (bis) (*drāyē bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

nēravun^u, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

nāsh, m. destruction, see *ōl*^t-*nāsh*, ix, 3.

nish, near, the equivalent of the Hindī *pās*, and governing the dative ; *mē-nish*, near me, by me, viii, 5 ; forming datives of possession, *tsē-nish*, in thy possession, x, 14 ; *tōhē-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus :

- ḍkhun-zādas nish*, (brought it) to the teacher's son, xii, 2; *bōyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came) to the lapidary, xii, 25; *mē-n.*, (came) to me, xii, 22; *mējēras-n.*, (brought him) to the master of the horse, x, 5; *phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*, (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11; *zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishē* 1 and *nishin*.
- nishē* 1, i.q. *nish*, q.v.; *phakīras-nishē*, (he was) near (i.e. with) the mendicant, ii, 9; *tōrka-chānas-nishē*, near (i.e. in the house of) the cabinet maker, vii, 20; *mē-nishē*, in my possession, x, 14; governing dat. of person and following a verb of motion, *mē-nishē*, (came) to me, xii, 22; *phakīras-nishē*, came to the mendicant, ii, 7; *wazīras-nishē*, (he came) to the vizier, xii, 19; governing inan. noun, *palangas-nishē*, he came near the bed, x, 7; Cf. *nish* and *nishin*.
- nishē* 2, postpos. governing abl. (= Hindī *pās-sē*), from near, from; *khāba-nishē abtar*, terrified from (i.e. at) the dream, vi, 12; *tsakhi-nishē byonuy*, distinct from (i.e. absolutely without) anger, vii, 2.
- nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.
- nishin*, postpos. governing dat, i.q. *nish* and *nishē* 1; *phakīras-nishin*, (he was) near (i.e. with) the mendicant, ii, 8; *khāwandas-nishin*, (go) to (your) master, viii, 10; *pātashāh-zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and *nishē* 1.
- nās'yēth* (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1), instruction; — *karūñ^u*, to advise, give instruction, xii, 16; *nasīyēth karay akh kath*, I will give thee one piece of instruction (xii, 1).
- nata*, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.
- noṭ^u*, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-noṭ^u*, a milk-jar, xi, 13; sg. dat. *naṭis-pēṭh*, on the jar, iii, 5, 9.

něth see *nōth*.

něth^u, f. a thumb-ring ; sg. abl. *něchi*, vi, 16.

nōth or *něth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *něth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nēmis matis siwāh*, excepting this madman, v, 9 ; *nēmis manōshēs*, to this man, xii, 15 ; m. pl. nom. *nōm lāl*, these rubies, x, 5 ; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4 ; dat. *nōman mārāwātalan*, to these executioners, x, 12 ; *nōman zanēn*, to these persons, x, 12 ; ag. *nōmav tahalyav*, by these grooms, x, 12.

nēth^ur, m. a marriage-arrangement ; — *karun*, to make a marriage, to marry (so and so, *amis sōty*, xii, 15), viii, 2 (bis) ; xii, 15.

nōtuwān, adj. feeble, i, 2.

nav, card. nine ; pl. abl. *nawav asmānav-pēth^u*, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1 ; xii, 4 (bis) ; *amis chuh nāv*, her name is, xii, 8 ; *tath chuh nāv*, its name is, xii, 18.

now^u, adj. new, i, 11.

nōw^u, see *Lachē-nōw^u*, s.v. *lach*.

nay 1, see *na*.

nay 2, f. a reed-flute, vii, passim ; gen. m. *nayē-hond^u*, vii, 1 ; f. *nayē-hūñz^u*, vii, 1.

nōyid, m. a barber, xi, 18 ; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5 ; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6 ; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz^u*.

nyun^u, irreg. to take, v, 12 ; vi, 9 ; viii, 9 (ter), 11 ; x, 1, 5 (bis) ; xi, 18 ; xii, 19, 25 ; to bring (news), ii, 1, 6 ; x, 7, 8 ; xii, 23 ; *ratth nyun^u*, to arrest, capture (a prisoner), v, 7, 9 ; x, 5 ; *tulith nyun^u*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25 ; pl. 2, with same suff., *niyūn*, x, 5 ; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9 ; *nēv*, iii, 7 ; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9 ; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis) ; xi, 18 ; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9 ; pl. *niy*, v, 9 ; with suff. 2nd pers. sg. ag. *nūh*, x, 1 ; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyē*, ii, 1, 6 ; x, 7, 8 ; xii, 23 ; with suff. 3rd pers. sg. ag. *niyēn*, v, 12 ; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōs^u nyūmot^u*, viii, 9.

navistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8 ; da^t. *navistānas-kun*, (saying) to the cane-brake, vii, 26 ; gen. m. *navistānuk^u*, vii, 26 ; f. *navistānūc^u*, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched ; 1 p.p. *nyōw^u*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw^u-k^u*, of which the m. pl. nom. is *nyōv^t-k^t*.

nāyēz^u, f. a barber's wife, xi, 19. Cf. *nōyid*.

nāz, m. blandishment, coaxing ; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

nēza, m. a spear ; iron railings or the like round a garden, etc. (v, 4) ; pl. nom. *nēza*, v, 4.

nazdikh, postpos. near ; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzikh, adv. near, viii, 6 (bis) ; x, 4 ; *gōs n.*, he went near it, viii, 10 ; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6 ; *shēharas-n.*, (he came) near the city, x, 3.

nazar, f. look, regard, glance ; observation, inspection, watching ; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6 ; — *chēkh ō-kun*, their eyes were directed thither, xii, 23 ; *nazarāh*, a single glance ; *nazarāh kariūñ^u*, to take one look at a person, viii, 11 ; *nazar kariūñ^u*, to look at, observe, inspect, watch, ii, 1 ; x, 7, 8 (ter) ; xii, 23 ; dat. *byūth^u nazari*, he sat for looking, he sat in watch, x, 7 ; *nazari tām^t-sanzi sōty*, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective ; pl. ag. *nazarbāzav*, ii, 1 ; x, 7, 8 ; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pōda, adj. born, created ; manifest, manifested ; — *karun*, to

create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

phahi in *phahi dyun*^u, to impale, v, 10.

phaharawāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*^u, x, 12; f. — *sünz*^u, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyě-hond*^u, x, 9.

phikir^u, f. thought, consideration, reflection; concern, solicitude, anxiety; *kěh chěna phikir*^u (xii, 5) or *kětshāh chěna phikir*^u (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh kariñ*^u, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal 1, m. a fruit; pl. nom. *phal*, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

phol^u, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*^u, a pebble, xii, 15 (bis).

phōlun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl*^u, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pāhān, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūth*^u *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*^u-*pahān*, to go a little distance up-stream, xii, 6.

pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3 ; *röts^a-hond^a pahar*, a watch of the night, iii, 1 ; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8 ; pl. nom. *pahar*, viii, 5.

phardā, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber ; past m. sg. 3, *phor^a tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2 ; ii, 8 ; to return, go back ; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject) ; *thiūd^a-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned ; with or without *pot^a*, very common in the meaning "back again", as in *phīrith yun^a*, to come back, return, ii, 3 ; v, 10 ; viii, 10 ; esp. to return home, go home, v, 1, 4 ; so *phīrith nērun* (x, 14) or *phīrith pot^a nērun* (xii, 19), to go forth back again ; *phīrith wasun*, to come down again (after going upstairs), iii, 9 ; with verbs of saying, it means "in answer" ; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8 ; v, 4, 5, 6, 8, 11 (bis) ; viii, 8 ; ix, 1 ; x, 1 (bis), 6, 10 ; xi, 15 ; xii, 3, 4, 5 (bis) ; so *phīrith wanun*, to reply, v, 2, 4 ; *wanun pot^a phīrith*, id., x, 7 ; *phīrith ladun*, to send (a message) in reply, x, 3 (bis) ; with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6 ; x, 2 ; *wōthus pot^a phīrith*, id., x, 6 ; *wōtsh^a phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5 ; imperf. m. sg. 3, *ōs^a phērān*, i, 2.

past m. sg. 3, *phyūr^a*, viii, 1 ; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

phirun, to turn something round ; freq. part. *phir^t phir^t*, turning (me) round and round, vii, 18 ; conj. part. *phirith tshunun*, to turn upside down, iii, 5.

pharōsh, m. a seller ; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

Phörsat, m. N.P., Sir Douglas Forsyth, xi, 2.

phursath, f. leisure, freedom from duties, xii, 17.

*paharawól**, m. a man who keeps a watch, a watchman, sentry ;
sg. dat. -wólis, viii, 8.

phär'yäd, m. a lamentation, cry for help or redress, complaint ;
— *dyun**, to lay a complaint, cry for redress, vii, 22 ; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity ;
mě ma kar sīras phāsh, do not accuse my secret (parts) of
unchastity, do not disgrace me by letting me remain naked,
xii, 7.

phaṭun, to be broken ; past f. sg. 3, *phüt**, iii, 5 ; with suff.
2nd pers. pl. dat. *phüt**wa, x, 12.

phuṭrun, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.
acc. *phuṭryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.
ag. *phuṭrukh*, xii, 4 ; ditto and 3rd pers. sg. dat. *phuṭr**has,
ii, 11.

photuwāh, m. a decree, order, ii, 7. This word has here the suff.
of the indef. art. added.

*phyūr**, etc., see *phērun*.

pakh, f. a wing ; pl. nom. *pakha*, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

pökhta, adj. ripe ; as subst. pl. dat. (for acc.) *pökhtan*, vi, 15.

pakun, to walk, to go, to go along ; inf. *hyotukh pakun*, they began
to go, x, 1 ; neg. conj. part. *mödān chuh wuñě pakanay*, the
plain is still not having been walked, i.e. we have not yet
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,
v, 7 ; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1 ; pres. m. sg. 3,
chuh pakān, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih*
pakān, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chěh pakān*, iii, 2 ;
xii, 7 ; imperf. m. sg. 3, *ös** *pakān*, v, 7 ; pl. 3, *ös** *pakān*,
x, 1.

pakanāwun, to'cause to go, to set on the march (xi, 14) ; to drive
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwān*,
xi, 4 ; imperf. m. pl. 3, *ös** *pakanāwān*, xi, 8.

*pakawun**, n. ag., f. sg. nom. *pakawūñ**, one who marches, xi, 11.

pal, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

*pöläduw**, adj. made of steel ; m. pl. nom. *pölädäv**, v, 4.

pālun, to protect ; *salām pālūñ^u*, to make a bow, to salute reverently (xii, 16) ; conj. part. *pōlith*, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7 ; v, 5, 9 ; x, 7 ; sg. dat. *palangas*, v, 5, 6 (ter) ; viii, 13 (bis) ; x, 5, 7 (quater), 8 (bis), 12 (bis) ; *palangas tūr^u*, the tenon of the bedstead, x, 5, 12.

pōlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2 ; pl. nom. *pōlāv*, ii, 3.

pām, f. a reproach ; pl. nom. *mē rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter) ; *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5 ; sg. dat. *pānas*, vii, 24, 5.

pāna, reflex. pron. self ; myself, vii, 15 ; thyself, xii, 11, 25 ; himself, i, 1 ; ii, 5 ; vi, 4 ; vii, 1, 2, 3 ; x, 2, 7 (bis), 8 ; xii, 5, 12, 21, 4 ; herself, v, 9, 10, 1 ; vii, 1 ; xii, 7 ; oneself (indef.), x, 1, 6 ; themselves, iii, 8 ; viii, 3, 8 ; x, 12. This word is equivalent to the Hindī *āp*.

sg. nom. *pāna*, i, 1 ; v, 10, 1 ; x, 7 (bis), 8 ; xii, 7, 11, 21, 4 ; with emph. *y*, sg. nom. *pānay*, vii, 1 ; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5 ; iii, 8 (pl.) ; v, 9 ; vi, 4 ; vii, 1, 2, 15 ; viii, 3 (pl.), 8 (pl.) ; x, 1, 6 ; xii, 5, 12, 25 (bis) ; with emph. *y*, *pānas^uy*, vii, 3 ; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun^u*, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4 ; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8 ; v, 9 ; viii, 3 ; *pānas nērun*, to go forth on one's own business, xii, 5 ; *pānas yun^u*, to set out home, xii, 12 ; so *gay pānas bīth^u*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

panun^u, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun*^u *panun*^u, each his own, xi, 10.

m. sg. nom. *panun*^u, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān*^t, vii, 20; x, 14; *panān*^t *panān*^t, xi, 10; *panin* (m.c. for *panān*^t), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panüñ*^u, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

pānts, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

pōntsyum^u, ord. fifth, x, 1; f. sg. nom. *pōntsim*^u, x, 6 (bis).

pānawōñ or *pānawüñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25 ; *pānawüñ*, x, 1. This word is equivalent to the Hindi *āpas-mē*.

papun, to ripen ; conj. part. *papith yun*°, to become ripe, ix, 9.

par, m. a foot ; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

pāra, see *zāra-pāra*, s.v. *zār*.

parī, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5 ; sg. ag. *parⁱyi*, xii, 15 ; pl. nom. *parⁱyē*, iii, 7, 8.

pīr, m. a saint, a spiritual guide or father, the head of a religious order ; pl. dat. (for gen.) *pīran*, vi, 13 ; ag. *pīrav*, v, 8.

pōr^a, f. a hut ; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

pūr°, adj. full, in *pūr^a-khumār*, full of languishment, v, 2.

parda, m. a veil ; with suff. of indef. art. *pardā kor^anakh*, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a " pargana ", xi, 5.

prōn°, adj. old, of former times ; m. pl. nom. *prōnⁱ*, vi, 11 ; viii, 5.

parun, to read, xii, 18, 23 ; to read, study, viii, 3, 4 ; to recite (a holy name, or a charm, etc.), vi, 17 (bis) ; vii, 4 ; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17 ; vii, 4 ; impve. sg. 2, *par*, vi, 17 ; indic. fut. sg. 1, *para*, xii, 1 (bis) ; imperf. m. pl. 3, *ōsⁱ parān*, viii, 3, 4 ; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23 ; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

pārun, to prepare, make ready (a bed) ; conj. part. (in sense of past part.) *palang pōrith*, a bed prepared, iii, 7.

pōrun, to put (a garment) on, x, 2, 9 ; to clothe (a person), v, 10 ; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9 ; f. sg. with same suff. *pōr^an*, v, 10 ; *pūrith*, having put on (a saddle to a horse), xi, 9.

prang, m. a bed, a couch ; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11 ; to watch (for an opportunity), ii, 10 ; pres. part. *prārān*, v, 11 ; pres. m. sg. 3, *chuh prārān*, v, 6 ; 2 past m. sg. 3, *prāryāv*, ii, 10.

prath, a distributive preposition, as in *prath-dōha*, on each day, every day, viii, 1 (bis).

prishun, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan^uy pryutshun*, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (*pyauv*, fell).

pōravī, f. following ; hence (in Kāshmīrī) protection ; — *karūñ^u*, to protect, i, 1.

Parwardigār, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

parzanāwun, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanōw^u*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanōwun*, viii, 9, 10 ; plup. f. sg. 3, *ōs^u parzanōv^umüts^u*, x, 5.

pōsa, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

pēsh, adv. and prep., in front, before ; *gay pēsh-ě-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

pōsh, m. a flower ; *pōshě-gōnd^u*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshě-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshě-thür^u*, a flower-shrub, ii, 3.

pōshākh, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr^un shēkal yinsān-hyuh^u* or *ath pōshākas korun yinsān-hyuh^u*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām^t kūr^unas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official ; in vi, 11, a chief clerk.

pasand, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

pata, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects.

It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñě-marě pata lārān*, running after the hind, ii, 9 ; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13 ; xii, 17 ; *tami pata*, after that, x, 12 ; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9 ; *pata lādyēyēs*, she ran after him, vi, 8 ; *yimawa pata*, I will come after you, I will follow you, xii, 1 ; *pata chikh lārān*, they are running after them, xi, 18.

pot^u, backwards, back again ; — *yun^u*, to come back, return, v, 1 ; — *phērun*, id., xii, 19 ; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pūt^u, the young of any animal or insect, esp. a dear child ; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

path, adv. behind ; *path rōzun*, to remain behind, remain over and above, xii, 23 ; *path-kun*, afterwards, iii, 5 ; v, 5 ; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

pēth, postpos. governing dat., on, upon, in various shades of meaning. Thus :—

on, upon, *asmānan pēth*, on the heavens, iv, 4 ; *palangas-pēth*, (lying) on the bed, viii, 13 ; *wōdi-pēth*, (carry) on the crown of the head, iii, 1 ; xi, 12, 6.

on to, upon, *lālan-pēth*, (the hand fell) upon the rubies, x, 5 ; *natīs-pēth*, (put) upon the jar, iii, 5 ; *cārpāyi-pēth*, (sat down) upon the bed, x, 5, so *ath-pēth*, (sat) on it, xii, 21 ; *athⁱ-pēth*, on it verily, xii, 21 ; *zūnadabi-pēth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pēth*, (mounted) the horse, ii, 11 ; *athⁱ pēth*, (got up) on to it (a bed), iii, 7 ; so *palangas pēth*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*) ; x, 7 (bis) ; *bat̥his-pēth*, (ascended) on to the bank of the river, xii, 7 ; *athⁱ-pēth*, (ascended) on to it (a pyre), xii, 24.

down on to, *bat̥his-pēth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after

a verb of motion. Thus *adāliṭs^a-pēṭh*, (went) to the court of justice, v, 9; *kōli-akis-pēṭh*, (went) to (the bank of) a stream, xii, 2; *nāgas-pēṭh*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pēṭh chēh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun ḍēras-pēṭh*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pēṭh* (infidelity) to a master, viii, 6, 8, 11; *nēcivēn-pēṭh*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *athⁱ-pēṭh*, thereupon, xii, 7.

pēṭha, postpos. governing abl. from on, as in *guri-pēṭha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pēṭha*, (dismounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pēṭha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pēṭha*, where from? whence? ii, 2; *Landana-pēṭha*, from London, xi, 3; *sōnar-aṭa-pēṭha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pēṭh*, as in *pēṭha kūr^anas mōhar*, on it she put a seal, x, 3, in which *pēṭha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pēṭha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 3.

pēṭha-kani, on the top of (it = *athⁱ*), viii, 1.

pēṭhⁱ, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pēṭhⁱ, above the nine heavens, iii, 8.

kald-pēṭhⁱ, (leaped) over (his) head, ii, 9.

tami-pēṭhⁱ-kani, in addition to that, iii, 8.

pōṭhⁱ or *pōṭhin*, adv. used with other words to indicate manner.

It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *pōṭhⁱ*, into the case of the agent. Thus:—

Added to an adjective, *lōt'-pōth'* (lōt'), gently, xii, 5 ; *pāz'-pōth'* (poz'), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōth'*, how ? in what manner ? iii, 9 ; v, 8 ; viii, 5 ; x, 8 ; xii, 3, 24 ; *tithay-pōth'*, in that very manner, exactly so, xii, 23 ; *yēthay-pōth'*, in what very manner, exactly as, xii, 22 ; *yithay-pōthin*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tsūr^u*, theft, we have *tsūri-pōth'*, theft-like, i.e. secretly, xii, 6, 7, 17 ; so *tsūri-pōthin*, iii, 1.

pathar, adv. on the flat ground ; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3 ; *pathar pyon^u*, id., ii, 11 ; *pāwun pathar*, to throw down on the ground, iii, 9. *pathwōr'*, m. a village accountant, ix, 10.

putol^u, an idol ; pl. dat. *putalēn*, iv, 6 ; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

pētarun, to be responsible for the carrying out of any work ; *pyon^u pētarun*, a load of responsibility to fall on a person, ii, 5.

pātashāh (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis) ; iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8 ; v, 7, 9, 11 ; vi, 9, 10, 1, 2, 6 (quater) ; viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis) ; x, 4, 10 (bis), 2 (bis), 4 (quater) ; xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5 ; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2 ; 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis) ; *-kūḍ^u* (= *-kūr^u*, bel.), v, 5 ; *-kūr^u*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10 ; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

pātashēh, ii, 5, 8, 9 ; xii, 5, 10, 1, 2, 3, 4 ; *pātashēh-kūr^u*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11 ; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3 ; viii, 1.

pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

pātashēhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond^u*, ii, 10; v, 10; vi, 11; *sānd^t* (m. pl.), viii, 1, 13; *-sūnz^u*, v, 7 (bis); viii, 1; x, 14; *-sanzē*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

pātashēha-sond^u, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz^u*, x, 5; xii, 1; *-sanzē*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

pātashōhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *kariñ^u*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *patashōhī-manz*, xii, 19; gen. *-hond^u pōshākh*, a royal robe, x, 2, 9; pl. dat. *pātashōhiyēn-kyut^u*, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond^u*, viii, 4.

patyum^u, adj. last, final; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mē pōv^tzi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

pyon^u, to fall, vii, 19 ; x, 5 ; to fall, throw oneself down (before a person, in humility), ix, 1 ; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis) ; to fall (of sound, on a person's ears), xii, 15 ; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love) ; viii, 9 (bis) (poverty), 11 (pity) ; ix, 2 (calamity) ; x, 3 (adversity) ; to fall (of sleep), v, 5, 7 ; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon^u, to fall down (= Hindī *gir parnā*), ii, 3, 6 ; *pyon^u pathar*, to fall to the ground, to fall down, ii, 11 ; *bēmār pyon^u*, to fall sick, v, 1 ; *pyon^u pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5 ; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10 ; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4 ; *yād pyon^u*, memory to fall to so and so, so and so to remember, iii, 5 ; vii, 20 ; xii, 15 ; *amis dōd^u ōs^u pēmot^u yād*, she remembered the pain, xii, 15 ; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2 ; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1 ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26 ; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis) ; *pēv*, ii, 3, 5, 6, 11 ; iii, 5 ; v, 1, 7 (bis) ; viii, 9 ; with suff. 1st pers. sg. dat. *pyōm*, vii, 12 ; xii, 10 ; with suff. 3rd pers. sg. dat. *pyōs*, v, 6 ; viii, 11 ; x, 5 ; xii, 4 ; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19 ; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5 ; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmot^u*, x, 3 ; plup. m. sg. 3, *ōs^u pēmot^u*, viii, 9 ; xii, 15 ; fut. subj. f. sg. 3, *āsi pēmüts^u*, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth ; f. pl. *pyāwal*, xi, 7.

pōz, m. a hawk, falcon, vi, 16 (bis) ; viii, 7 (quater) ; sg. dat. (for acc.) *pōzas*, viii, 7.

poz^u, adj. true, x, 8 ; with emph. *y*, as adv. *pozuy*, x, 6 (ter) ; m. sg. ag. *pāz¹-pōth¹*, really, truly, x, 6, 10 ; see *pōth¹*.

pazun, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper ? is this right ?
vi, 8.

racēn, see *raṭun*.

rūd', *rūd*^u, *rūd*^u*mot*^u, see *rōzun*.

rāh, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. *rāḥat*), rest, repose, ease, tranquillity.
kara rahath, I will make ease, I shall be at ease, ix, 4.

rājē, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājē*), x, 7, 8, 14 (ter) ; sg. dat. *rājēs*, x, 7, 8 (bis), 14 ; ag. *rājēn*, x, 8 (bis), 14 ; gen. *rājē-sūnz*^u, the king's (daughter), x, 7 (bis) ; voc. *rājē*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājē-sa*, Your Majesty ! x, 8 (bis) ; *rājē-sōb* (nom. sg.), His Majesty, x, 8 ; voc. *rājē-sōba*, Your Majesty ! x, 7 ; *rājē-bikarmājēth*, King Vikramāditya, ag. *-bikarmājētan*, x, 8 ; gen. f. *-bikarmājētūñ*^u, x, 6.

rājy, m. ruling (as a king) ; — *karun*, to rule, x, 14.

rājēzāda, a prince ; pl. nom. *rājēzāda*, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5 ; sg. dat. *rakhi*, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, *congé* ; — *dyun*^u, to give a person leave to depart, to dismiss, xii, 25 ; — *hyon*^u, to take leave to depart, to take leave, xii, 10, 3.

rumāl, f. a handkerchief, kerchief, towel ; sg. dat. *rumāli-kēth*, in a kerchief, iii, 2.

rīnz', see *ryūnz*^u.

rapat, m. a report (the English word) ; — *dyun*^u, to make a report, v, 9.

rōpay, m. a rupee ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 ; x, 6 ; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2 ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *kariñ*^u, to collect supplies, xi, 5 ; — *kār'than ān'hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh^u, m. a necklace, v, 10, 12.

rost^u (f. *rütsh^u*), an adjectival suffix signifying "without"; *banana-rost^u*, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātākⁱ*, of last night, v, 9.

rāth 2, f. night; — *āyē*, night came, x, 5; — *bariūñ^u*, to pass the night, i, 10; — *laḡiūñ^u*, night to come on, viii, 9; — *kaḡiūñ^u*, to pass the night, x, 11; xii, 5; — *gayē ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōts^u-hond^u*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut^u*; by night. Cf. *rātsas*.

rēth, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut^u khar^aj* or *rētas khar^aj*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut^u khar^aj*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rēth gay ādā*, three months came to an end, xii, 11; *trih rēth gay*, three months passed, xii, 6.

rāt^ali, adv. by night, viii, 9.

raṭ^an, m. a jewel; *raṭ^ana-kor^u*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mōkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kēṭshāh nōkhṭa raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭiṭh*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭ^u*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *rot^uwa*, x, 12 ; pl. *rāt^t*, v, 7 ; viii, 13 ; f. sg. *rūt^u*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt^unakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh rot^umot^u*, x, 12.

rātun, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rōt^umot^u*, viii, 1 (of a thorn).

ratsh, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. *rāth*, 3.

rawāna, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

riwun, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.

rāy, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karūñ^u*, to consider, think, xii, 15.

ryūnz^u, a ball (such as children play with) ; pl. nom. *rīnz^t*, v, 3 (bis), 4 (several times), 5.

raz, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

rēza, m. a piece, a fragment ; — *karun*, to cut to fragments.

rōzun, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūz^t rūz^t*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd^umot^u*, i, 5 ; xii, 23 ; impve. pol. pl. 2, *rūz^ttav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past, m. sg. 3, *rūd^u*, xii, 1, 15 ; pl. 3, *rūd^t*, vii, 20 (bis).

sa 1, see *tīh*.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”.

Attached to :—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12 ; *di-sa*, give, sir, x, 8 ; *gatsh-sa*, go, sir, ii, 9 ; *nin-sa*, take her, sir, xii, 25 ; *nīriv-sa*, go forth, sirs, x, 9 ; *pakiv-sa*, walk, sirs, x, 1 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; *wanta-sa*, please tell, sir, ii, 4 ; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

söb (= *ṣāhib*), an honorific suffix ; *rājē-söb*, His Majesty, x, 8 ; sg. voc. *rājē-söba*, Your Majesty ! x, 7 ; *Khödā-Söb*, God ; sg. dat. *Khödā-Söbas*, x, v ; ag. *Khödā-Söban*, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuh, m. morning, dawn, x, 8 ; xii, 9 ; *sub^ahan*, adv. in the morning, at dawn, x, 11 ; *sub^ahanas*, id., xii, 12 ; *sub^ahas*, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

sabakh, m. a lecture, lesson, reading ; *sabakh dapun*, to teach a lesson, iv, 4 ; v, 5 ; — *parun*, to read a lesson, to study, viii, 3, 4 ; sg. dat. *sabakas*, viii, 3 (bis), 11 ; *sabakas āsun*, to be at a lesson, to be at school, viii, 11 ; *chēs-na tshuñ^u-müts^u nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Söbir Tilawōñ^u, m. N.P., Šābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

södā, m. goods, wares, merchandise, viii, 9 ; marketing, bargaining, acting as a merchant, iii, 1 ; v, 10 ; sg. dat. *södāhas*, iii, 1 ; v, 10.

södāgar [iii, 3 (bis), 4] or *södāgār* [iii, 1 (ter), 3 ; v, 11 (bis) ; viii, 9 (bis), 10 (bis)], m. a merchant ; with suff. of indef. art. *södāgārā*, viii, 9 ; *södāgārā akh*, viii, 9 ; sg. dat. *södāgaras*, iii, 2 ; *södāgāras*, viii, 9, 10 ; ag. *södāgāran*, viii, 9, 10 ; gen. *södāgara-sond^u*, iii, 1 ; *södāgāra-sond^u*, iii, 1 ; pl. gen. *södāgāran-hond^u*, viii, 9.

södāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3 ; sg. dat. *-bāyē*, iii, 1, 2.

Södurabal, m. N. of a place in Kashmīr ; with emph. *y*, *Södurabalay*, only in *Södurabal*, vii, 31.

sōh, *suh*, see *tih*.

*shēch*¹, f. a message ; — *ladūñ*^u, to send a message, x, 3 (ter).

sōhib, m. a possessor, owner, lord, great man ; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth) ; a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun*^u (of Mr. Forsyth), xi, title ; God, iv, 4, 5 ; ix, 3 ; *sōhib-ē āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9 ; *sōhib-i-kitāb*, a master of books, a famous author, x, 13 ; sg. gen. *Sōhiba-sond*^u, of God, iv, 4, 5 ; *Phōrsaṭ sōhibun*^u (treated as part of a proper name), xi, title ; sg. voc. *Sōhibō*, O God ! ix, 3.

Bār-Sōhib, the Almighty, vii, 2, 3 ; ag. — *Sōhiban*, vii, 5.

shūbun, to shine ; to be beautiful, ii, 4, 5 ; vii, 10 ; to be beautiful, to be glorious, vii, 5 ; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5 ; imperf. f. sg. 1, *ōs*^us *shūbān*, vii, 10 ; durative past conditional, *āsihē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4 ; (I would see) how beautiful it was, ii, 5 ; past cond. sg. 3, *shūbihēh*, xii, 4, 5.

shod^u, m. news, intelligence, ii, 10.

shāh, *shēh* 1, m. a king ; *shēhan-shāh*, a king of kings, an emperor, i, 1 ; *shāh-i-yūsūph*, King Joseph, vi, 1 ; sg. ag. *shēhan*, i, 7.

shēh 2, card. six. *shēh zañē*, six females, xii, 6, 7 ; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7 ; *shēn zañēn*, for (of) six females, xii, 6.

shōhī, f. royalty ; *khal*^at-ē-*shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

shēhul^u 1, m. coolness, cold, i, 11.

shēhul^u 2, adj. cool ; (of sleep) cold, the reverse of deep, v, 6 ; f. sg. nom. *yiyiy nēnd*^{ar} *shēh*^u*j*^u, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shēhmār, m. a great snake, a huge poisonous python, viii, 6 (bis) ; 13 (bis) ; with suff. of indef. art. *shēhmārā*, viii, 7 ; sg. dat. *shēhmāras*, viii, 6, 13 ; gen. *shēhmāra-sond*^u, viii, 6, 13 (bis).

shēhar, m. a city, x, 9 ; a country, ii, 1 ; *shēhar-ē-Yirān*, the land of Persia, ii, 1 ; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10 ; *nīzīkh shēharas*, (arrived) near the city, x, 3 ; *shēharas aṇd-kun*, (arrived) at the outskirts of the city, x, 5 ; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12 ; *shēharas-manz*, in the city, v, 11 ; x, 14 ; into the city, v, 9 ; *shēharas akis-manz*, (arrived) at a certain city, xii, 2 ; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dūr*, far from the city, viii, 11 ; *shēhara-manza*, from in the city, viii, 11 ; *tsaliv yimi shēhara*, flee ye from this city, xiii, 11.

shāhzāda, a prince ; sg. dat. *-zādas*, viii, 13 ; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

shākh, f. a branch ; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

shēkh, m. anxiety ; — *gatshun*, anxiety to occur, anxiety to be felt, v, 8 ; xii, 15.

shēkh^ats, m. a person, an individual ; with suff. of indef. art. *shēkh^atsā*, x, 1 ; *shēkh^atsāh akh*, xii, 3 ; sg. dat. *shēkh^atsas*, x, 2 (bis) ; ag. *shēkh^atsan*, x, 2, 6.

shēkal, f. a form, shape ; *pōshākas kūr^an shēkal yinsān-hish^a*, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly ; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis) ; abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase ; sg. dat. *shikāras*, ii, 4, 8 ; viii, 7.

shikast, m. weakness, sickness ; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp) ; pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

shām, m. evening ; *shāman-bōg^a*, at about evening, at eventide, v, 5.

shēmāh, m. the flame of a lamp, vi, 6 ; viii, 13 ; x, 7 (bis).

shumār, f. counting, enumeration ; *shumār būz^a*, the counting was

heard, i.e. the roll-call was heard, the roll was called, xi, 16.
Cf. *bě-shumār*.

shēmshēr, f. a sword, viii, 6, 13; x, 7; — *kaḍūñ^u*, to draw a sword, viii, 13; x, 7; — *lāyūñ^u*, to give a blow with a sword, viii, 6; — *tulūñ^u*, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr^us thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond^u tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hünz^u tsünd^u*, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; *shānd dyun^u*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; sg. abl. *shānda*, v, 5.

shōngun, to go to sleep; past m. sg. 3, *shōng^u*, x, 7. The conj. part. *shōngith*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shēnākh, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.

shāph, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul^unas*, she took the spell off him, xii, 15. Cf. *kas^am*.

shār, m. a poem, xi, title.

shōr, m. in *shōra-gāh*, an outcry, vi, 12, 3.

shur^u, m. an infant, a child; *shur^t-bāshē*, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shērīkh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. *shīrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shēstruw^u, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāv^t*, v, 4; fem. sg. nom. *shēstriū^u*, v, 4; abl. *shēstravi*, v, 4.

Shētān, m. Satan, iii, 8; sg. ag. *Shētānan*, iii, 8.

shōtsh, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, *sakharyēy*, xii, 18.

sak^ath, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2 ; a wedding feast, v, 9 ; sg. dat. sālas, v, 9 ; vi, 2.

sōl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sōlāh, ii, 2 ; sg. dat. sōlas, ii, 4, 8 ; iii, 1 ; viii, 7.

sul^u, dawn ; sulī, at dawn, xii, 23 ; sōli-gārē (m.c. for sulī-gari), at dawn time, v, 7.

salāh, m. advice, viii, 11 ; thāviv mē-sōty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14 ; xii, 26 ; a bow, salutation ; a complimentary present, viii, 3 (bis), 11 ; — karūñ^u, to make a bow, to salute, iii, 1 ; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3 ; — pālūñ^u, id., xii, 16 ; sg. dat. salāmi, viii, 3.

sultān, m. a Sultan ; Sultān-i-Mahmōd-i-Gaznavī, Sultān Maḥmūd of Ghaznī, i, 1.

salay, f. a spike, v, 4 ; sg. abl. salayi-sōty, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven ; arz o samā, earth and heaven, vii, 26.

sumb^u, adj. ; adequate (for), sufficient (for) ; rētas sumb^u, (money) sufficient for a month, xii, 4 ; m. pl. nom. lāl traṭis sumb^t, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sōmb^arun, to collect, bring together, amass ; fut. pass. part. m. sg. cyōn^u gatshi sōmb^arun^u, you must collect, xii, 21 ; conj. part. sōmb^arīth, ix, 9 ; pres. m. pl. 3, chih sōmb^arān, xi, 7.

sōmb^arāwun, i.q. sōmb^arun ; fut. pass. part. m. pl. gatshan sōmb^arāwān^t, they must be collected, xii, 24 ; past m. sg. sōmbarōw^u, xii, 21, 4 ; with suff. 2nd pers. sg. ag. sōmb^arōwuth, xii, 24.

samakhun, to meet a person, have an interview with, to encounter ; past m. sg. with suff. 3rd pers. pl. ag. samokhukh, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5 ; xi, 9 ; pomp and circumstance, xi, 20 ; sōruy sāmān, the entire appliance, xi, 9 ; bā-sōruy-sāmān, with all pomp, xi, 20 ; pl. nom. sāmān, vii, 5.

samsār, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

sān, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sōn, m. gold; sg. gen. *sōna-sond^u*, made of gold; m. pl. nom. *sōna-sāndⁱ*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz^ū*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y*, *sōna-kananay*, vii, 11.

sōn^u, adj. deep; — *khash*, a deep cut, v, 6.

sōn^u, possess. pron. our, x, 12; with emph. *y*, *sōnuy*, viii, 13; f. sg. nom. *sōñ^ū*, viii, 11; x, 5.

sond^u, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sond^u*, of the servant, viii, 6; *khōḍāyē-sond^u*, of God, xii, 7; *lāl-shēnāka-sond^u*, of the lapidary, xii, 8, 25; *mōlⁱ-sond^u*, of the father, xii, 21, 2; *phakīra-sond^u*, of the faqīr, x, 12; *pātashāha-sond^u*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sond^u*, of the king, xii, 1, 4; *sōdāgara-sond^u*, of the merchant, iii, 1; *sōdāgāra-sond^u*, id., iii, 1; *Sōhiba-sond^u*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sond^u*, of the python, viii, 6, 13; *sōnara-sond^u*, of the goldsmith, v, 2; *yāra-sond^u*, of the friend, x, 4, 11; *Yūsūpha-sond^u*, of Joseph, vi, 10; *zānⁱ-sond^u*, of the person, viii, 11.

hihara-sandis, of the father-in-law, x, 12; *pātashēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

mōli-sandi, of the father, xii, 21; *pātashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

pātashāha-sāndⁱ, of the king, viii, 1, 13; *sōnara-sāndⁱ*, of the goldsmith, v, 10.

pātashēha-sandēn, of the king, viii, 1, 6.

pātashēha-sandyau, of the king, viii, 5.

gōlāma-sūnz^ū, of the servant, viii, 11; *khāwanda-sūnz^ū*, of the husband, iii, 2; *mōlⁱ-sūnz^ū*, of the father, xii, 19, 20 (ter); *phakīra-sūnz^ū*, of the faqīr, x, 8, 14; *pātashāha-sūnz^ū*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sūnz^ū*, of the king, x, 5; xii, 1; *rājē-sūnz^ū*, of the king, x, 7 (bis); *sōnara-sūnz^ū*, of the goldsmith, v, 1, 3, 10.

pātashāha-sanzē, of the king, v, 2, 4; *pātashēha-sanzē*, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sāndī*, made of gold, v, 3, 4 (bis), 5; *sōna-sūñzū*, id., v, 1.

C. With sg. an. pron. m. or f. *ām^t-sond^u*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

ām^t-sandī, of her, x, 5; *tām^t-sandī*, of him, i, 3; vii, 6.

ām^t-sūnzū, of him, iii, 4; xii, 4; *ām^t-sanzi*, of her, xii, 15; *tām^t-sūnzū*, of her, xii, 15; *nazari tām^t-sanzi-sōty*, owing to his seeing (me); vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sōnamarg, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

sōnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sond^u*, v, 2; *-sāndī* (m. pl. nom.), v, 10; *-sūnzū* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

sōnar-ath, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son^{ar}*.

saniyās, m. a kind of Hindū ascetic, a *Samnyāsin*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

sapadun, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakh*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod^u*, iii, 7; *sapod^u* *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz^ukh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

sapañēs z^{ah} katha sara, two statements became tested for him, i.e. he had two statements tested, x, 4.

saphar, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk*^u) *sapharun*^u, xi, 3.

sapañēs, see *sapadun*.

sar, m. the head; *sar tsatun*, to behead, viii, 11.

sara 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn tsōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z^{ah} katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.

sara 2, see *sarun*.

sār^t, an old word, now used in compounds such as *sār^t gatshun*, to be flooded, to be covered with a flood of water, iv, 3.

sēr, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sōr^u, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōruy*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōruy sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.

sarda, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.

srēh, m. moisture; with suff. of indef. art. *āba-srēhā*, a water-moisture, a slight trickle of moisture, viii, 7.

✓ *srān*, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.

sarun, to remember; fut. sg. 1, *sara*, xi, 14.

sārun, to carry goods from one place to another, and there to

collect them, to pile up ; conj. part. *sōrith*, ix, 9 ; prés. part. *sārān*, xi, 10 ; pres. m. pl. 3, *chih sārān*, xi, 6.

sar^aph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see *tih*.

sath, card. seven ; (preceding noun) *sath kuth^t*, seven rooms, vi, 3 ; *sath hēl^t*, seven ears of corn, vi, 15 ; (following noun) *nāg sath*, seven springs, vi, 15 ; *gōv^ū sath*, seven cows, vi, 15 (fem.) ; *lāl sath*, seven rubies, x, 2, 5, 12 (bis) ; *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8 ; *satan hēlēn* (for acc.), seven ears of corn, vi, 15 ; *satan gōv^{ūn}* (for acc.) seven cows (fem.), vi, 15 ; *nāgan satan* (for acc.), seven springs, vi, 15 ; *lālan satan pēth*, on the seven rubies, x, 5 ; abl. *sataṭ-manza*, from among the seven, x, 12 ; *sataṭ zamīnav tāl^t*, below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8 ; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4 ; *sāthā*, id., vi, 3 ; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6 ; xii, 4, 15 ; with emph. *y, yēmi sātay*, at what time verily, vii, 8.

sōth, m. the season of spring ; *sōta*, in the spring time, ix, 7.

sēthāh, adj. very much ; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis) ; or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5 ; but *sēthāh khōbsūrath*, xii, 10, 5 ; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11 ; xii, 9 ; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12 ; *sēthāh phyūr^u*, they regretted extremely, viii, 1 ; *phyūrus sēthāh*, he regretted extremely, viii, 10.

sōtin, postpos. i.q. *sōty*, q.v. governing dat. ; *mē-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of ; *drāṭi-sōtin*, (cut) with a sickle, ix, 5 ; *kalama-sōtin*, (write) with a pen, ix, 12 ; with, by means of, owing to ; *muhīma-sōtin*, owing to poverty, i, 4 (bis).

söty, adv. with, together with ; *söty dyun*^u, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon*^u, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

amis-söty, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrě-söty*, (keep her) in (your) daughter's society, v, 10 ; *mě-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mě-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11. /

Together with, simultaneously with ; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *kōrě-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tath-söty mushtākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bār'shi-söty*, (dug) with (his) spear, viii, 7 ; *litri-söty*, (cut) with a saw, vii, 19 ; *bēdār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. y, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad^ala söty*, (contented) owing to his justice, i, 3 ; *asara-sötu*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y*, *böchi sötiy*, owing only to hunger, vi, 16.

satyum^u, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim^u*, xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

siwāh, postpos. with the exception of, except, save; *nēmis matis siwāh*, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; — *dyun^u*, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

say, *söy*, *suy*, see *tih*.

syod^u, adj. straight; as adv. *yimau syod^u*, straight in front of them, viii, 6, 13.

söyīsth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. *sōzun^u gatshi panun^u khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta* — *biyē*, both . . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh?* *ti-y, ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz^u, ta tsol^u*, when he heard, then he fled, ii, 7; *yēli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindī *tō*. In the following passage translated “verily”, but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās^t-ti*, we also, xii, 1; *mē-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ṭ^a-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8.

and, xii, 17.

even ; *kāh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kēh-ti*, any at all, viii, 9.

ti . . . ti, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

tī, see *tih*.

tō, in *tō-ti*, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

töbⁱ, c.g. an humble servant, a subject ; with suff. of indef. art. *töbⁱyāh*, f. (of a woman), xii, 18.

töbīr, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tsě mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyě mōkalāwüñ^u*, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyě yih pātashāh-kūr^u bacāwüñ^u*, can you save this princess ? v, 9.

past m. sg. *amis tog^u bōzun dōl^u*, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog^u-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,
v, 8.

, pron. he, she, it; that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as *suh pātashēhā akh ōs*°, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis*^u*y*, to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām*^t, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām*^t-*sond*^u), his; *tām*^t-*sandi*, i, 3; vii, 6; -*sanzi*, vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9; viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan*^u*y*, to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond*^u, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4; xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond*^u), her, *tasandēn*, ix, 3; (*tām*^t-*sond*^u), *tām*^t-*sūnz*^u, xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9; *timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very, xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ;
tamis, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12 ; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tima*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tih*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tath'*, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pēth'* *kani*, in addition to that, iii, 8 ; *tami-tāl'*, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pōshākh*, that garment, xii, 6. Other examples are :—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tath'*, to that very, xii, 6 (bis), 14.

'abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sōh*, xii, 20 (news) ; *say*, that very, ii, 6 (news) ; viii, 7

(story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ; sōy, vii, 16 (separation).

dat. *tath jāyě*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6 ; *tamiy kēli kōli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond^u*, of that story, iii, 5.

tōhě, *tōhⁱ*, see *t^ah*.

thad^u or *thar*, f. the back ; sg. obl. *thūd^u* or *thür^u* 1 (for *thür^u* 2, see s.v.) ; sg. abl. *thūd^u-kani* (v, 4, bis), *thür^u-kani* (v, 4), (turning herself) backwards (from there).

thod^u, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wōthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

thaharun, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na thaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

tāhkhūth (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

tahol^u, m. a groom, x, 5, 12 (quater).

tihond^u, *tihanza*, see *tih*.

tuhond^u, possessive pron. your, ii, 2 ; xii, 15. Cf. *t^ah*.

thiūñ^u, f. fresh butter. With suff. of indef. art. *thiūñ^uā*, ix, 4.

thaph, f. a grasp with the hand ; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *diñ^u*, to seize, take hold of, *thaph dits^us*, he seized it, viii, 7 ; *dits^un ath thaph*, he seized it, he grasped it, xii, 12 ; — *karüñ^u*, to take hold of ; *kür^unas thaph*, he took hold of her, iii, 4 ; *kür^us thaph shēmshēri*, he took hold of the sword, iii, 9 ; *kanas kür^unas thaph*, he took hold of him by the ear, iii, 9 ; *karüñ^u gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kür^us-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *āmⁱ kür^unas pōshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tathⁱ kārⁱzi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (q̄t holding the bridle of, or leading, a horse) ; *athas chuh thaph karith*, he is

holding (his) hand, v, 6 ; *nālas thaph karith*, holding him by the neck, vi, 9 ; *chuh thaph karith pyālas*, he is holding the cup, viii, 7 ; — *lāyüñ^u*, i.q. — *karüñ^u*, v, 9 (poet.).

thür^u 1, see *thad*.

thür^u 2, f. a shrub ; *pōshě-thür^u*, a flower-shrub, ii, 3.

thōth^u, adj. beloved, dear, vii, 4 ; i.q. *tōth^u*, q.v.

thöv^ukⁱ, see *thawun*.

thawun or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4 ; iii, 1, 5, 9 ; v, 11 ; vi, 5 ; viii, 7, 9, 11 ; ix, 4 ; x, 5, 10, 2 (quater) ; xii, 4, 9, 12, 5, 23 ; to keep, ii, 11 ; v, 10 ; xii, 25 ; to station (a person in a certain place), xi, 6 ; to appoint (a person to a post), *akh bōy^u thōwun wazīr*, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12 ; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3 ; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2 ; *thāwun kuluph*, to unlock, iii, 8 (bis) ; *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7 ; viii, 6, 8, 11 ; ix, 1, 4 ; *thāviv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow^umot^u*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis) ; viii, 4 ; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11 ; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9 ; pl. 2, *thōviv*, viii, 3 ; pol. sg. 2, *thāvta*, ix, 4 ; with suff. 1st pers. sg. dat. *thārtam*, viii, 6 ; ix, 1 ; with suff. 3rd pers. sg. acc. *thārtan*, ii, 4 ; pl. 2, *thāvⁱtav*, ii, 7 ; fut. with suff. 3rd pers. sg. acc. *thövⁱzēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11 ; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw^u*, viii, 12 ; with suff. 2nd pers. sg. ag. *thōwuth*, vi, 5 ; x, 12 ; with suff. 3rd pers. sg. ag. *thōwun*, v, 11 ; viii, 7, 14 ; x, 3 ; xii, 15 ; with same, and also with suff. 1st pers. sg. dat. *thōw^unam*, ix, 4 ; with same, and

also with suff. 3rd pers. sg. dat. *thōw^anas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thōw^anakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thāv^anas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thōv^an*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thiiv^anas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thōv^akh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwa thōw^amot^a*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thōw^amot^a*, x, 12 ; pl. (without auxiliary) *thōv^amāt^a*, x, 12.

Altogether irregular is the peculiar form *thōv^a-k^a* (xi, 6). This is the m. pl. of the past *thōw^a*, with a pleonastic suffix *-k^a* added. So that we get *thōw^a-k^a*, m. pl. nom. *thōv^a-k^a*.

tuj^a, *tujyāv*, etc., see *tulun*.

ṭōk^a, m. a tray ; sg. dat. *ṭōkis*, viii, 4 ; *ṭōkis-manz*, viii, 12.

ṭōkh, m. crushing ; sg. abl. *ṭōka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhśīr, m. a crime, a fault, viii, 10 ; x, 12.

ṭuk^ara, m. a piece, fragment ; pl. nom. *ṭuk^ara karān^a*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān ṭuk^ara*, he cuts the python to pieces, viii, 13.

ti-kyāzi, see *tih*.

tal, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *ath^a-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

tala, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

tāl^a, postpos. governing abl. ; *sataṇ zaminav tāl^a*, below the seven worlds, iii, 8 ; *tami tāl^a*, below it, xii, 14.

talau, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

tēli, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

tōlun, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.

tulun, to raise, take up, lift up, iii, 1, 2, 7 ; v, 4 ; x, 12 ; xii, 2, 4, 6 (bis), 7, 9, 17 ; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14 ; *nam tulān'*, to cut (another's) nails, to manicure, v, 6 ; *shēmshēr tulūñ^u*, to raise, i.e. to draw, a sword, ii, 7 ; iii, 9 ; x, 7 ; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15 ; *tulun sōty*, to carry along with one, xii, 2 ; *wōth tulūñ^u*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākh tulun^u*, you must take up the garment, xii, 6 ; conj. part. *tulith*, iii, 7 ; pres. m. sg. 3, *tulān chuh*, xii, 17 ; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14 ; 1 past m. sg. *tul^u*, iii, 1 ; with suff. 3rd pers. sg. ag. *tulun*, iii, 2 ; xii, 2, 7 ; with ditto, and with suff. 3rd pers. sg. gen. *tul^unas*, xii, 15 ; with suff. 3rd pers. pl. ag. *tulukh*, xii, 2 ; pl. *tul'*, xii, 9 ; with suff. 3rd pers. sg. ag. *tulin*, x, 12 ; with ditto, and with suff. 3rd pers. sg. gen. *tul^unas*, v, 6 ; f. sg. *tuj^u*, ii, 9 ; with suff. 3rd pers. sg. ag. *tuj^un*, ii, 7 ; iii, 9 ; v, 4 ; x, 7 ; 3 past m. sg. *tujyāv*, xii, 6 ; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

t^ul^ur^u, f. a bee ; *māch-t^ul^ur^u*, a honey-bee, ix, 1, 3, 4, 5 ; sg. ag. -*t^ul^uri*, ix, 1, 6.

tālav, m. the ceiling of a room ; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

tilawōñ^u, m. an oil-seller, an oilman ; sg. voc. *tilawāñi*, xi, 20.

tam, m. weariness (from walking, travelling, etc.) ; — *dyun^u*, to cause such weariness, vii, 17.

tām', *tami*, *tim*, *tima*, *timau*, see *tih*.

tum, you (Hindōstānī), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see *tih*.

tamis, see *tih*.

tamāshē, m. an entertainment, exhibition, sight, show, spectacle ; sg. dat. *mushtākh tamāshēs-kun*, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmāth, adv. so long (of time) ; *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

timav, *tamiy*, *tāmiy*, *timay*, *timay*, see *tih*.

tān, m. a limb of the body ; pl. nom. *tān*, viii, 7.

tānana, *tan^anana*, *tanānay*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

tāñ, adv. and postpos. as far as, up to, as in *ot^u-tāñ*, up to there, i.e. by that time, x, 4, 6 ; *az-tāñ*, up to to-day, until to-day, x, 7, 8 ; xii, 20 ; *tēr-tāñ*, up to lateness, i.e. during a long time, v, 6 ; *yot^u-tāñ*, up to where, i.e. as soon as, xii, 6 ; *yut^u-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4 ; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut^u-tāñ*, abl., xi, 20 ; xii, 1.

tāph, m. sunshine, i, 11.

tārē, see *tōr^ū*.

tōr 1, m. Mount Sinai ; sg. abl. *tōra-pēṭha*, from on Mount Sinai, iv, 5.

tōr 2, adv. there, x, 3.

tōra, adv. therefrom, thence, i, 6, 8 ; v, 4, 9 ; viii, 11 ; xii, 1, 11.

tūr^t, adv. there verily, even there, vii, 20 ; x, 3.

tōr^ū, f. delay ; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

tūr^t, see *tōr* 2.

tūr^ū, f. an adze ; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

tūr^ū, f. a tenon (in carpentry), x, 5, 12.

tarbyēṭh, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trēh or *trih*, card. three ; *trih*, x, 1, 12 (as subst.) ; *trih katha*, three statements, x, 1 ; *lāl trih*, three rubies, x, 12 ; *trih rēṭh*, three months, xii, 6, 11 ; *zanāna trēh*, three women, xii, 19 (ter) ; *tithiy trēh*, three times as much, xii, 24 ; pl. dat. *trēn rētan-kyut^u khar^aj*, expenses for three months, xii, 5, 11 ; *yiman zanānan trēn*, to these three women, x, 20.

tōrka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account ; sg. dat. *-chānas*, vii, 17, 20.

tröm^t, f. a copper dish, or tray, viii, 3 (bis), 11.

tröm^u, f. i.q. *tröm^t*, iii, 1.

tārun, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadě pānas tārañě*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ōs^u tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tör^tnam*, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

trēnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

törīph, m. praise: *törīph-ě-Yūsūph*, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop^unas*, she shut (the door,—room) against him, viii, 3, 11.

trēsh, f. thirst; — *cěñ^u*, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagüñ^u*, thirst to be felt, to become thirsty, viii, 7.

troṭ^u, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb^t*, rubies sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yēla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trövith, to let drop, throw down, xii, 16, 7; *tshunun trövith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kaḍith, to take off, doff (clothes), xii, 6; *trāwun mörith*, to kill (= Hindī *mār dālñā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun^u*, you must throw the paper, xii, 11; conj. part. *trövith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *tröv^u-müts^u*, x, 8.

impve. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trövyuv* (for *tröviv*), x, 5; pol. pl. 2, *tröv^utav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *trāviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *ös^u trāwān*, i, 5.

past m. sg. *trōw^u*, xii, 7; with emph. *y*, *trōwuy*, iv, 5; with suff. 3rd pers. sg. ag. *trōwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trōw^unam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trōw^unay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trōwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trōw^uhas*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv^un*, iii, 4.

trëyum^u, ord. third, viii, 8; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim^u*, xii, 19 (bis); abl. *trëyimi lati*, on the third occasion, viii, 7.

tas, *tasond^u*, see *tih*.

tasalī, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

tāt^t, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place (for *tāt^t*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

tot^u, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, *tath^t*, see *tih*.

tōth^u, adj. beloved, iv, 4; i.q. *thōth^u*, q.v.

tithay, adv.; *tithay pōth^t*, in that very manner, xii, 22. Cf. *tyuth^u*.

tāv, m. fever caused by starvation; hence, exhaustion generally as in *sapharun^u tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

tuwun, to close (the eyes); 2 past f. pl. *tuvyēyě achě*, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

tay 2, m. authority; — *karun*, to rule, xi, 3.

tiy, that verily ; if that ; see *tih*.

tōyiphdār, m. an artizan ; pl. dat. *-dāran*, xi, 16 (for genitive).

tayār, adj. ready, complete ; — *karun*, to make ready, to complete, prepare, iv, 2 ; xii, 18, 22.

tyūt^u, adv. so soon ; *yūt*^u . . . *tyūt*^u, as soon as . . . so soon, xii, 2.

tyuth^u, adj. such, of that kind ; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24 ; f. pl. nom. *titsha*, such (women), xii, 19.

tyuth^u (with emph. *y*, *tyuthuy*) is often used adverbially to mean “so”, “exactly so”, v, 6 ; viii, 7 ; xii, 12, 5. Cf. *tithay*. In viii, 7, it means “at that very time”.

tyuth^u is correlative of *yuth*^u, and *tyuthuy* of *yuthuy*.

tsě, see *ts^ah*.

tsöcě, see *tsöt^u*.

ts^ah, thou, ii, 11 ; iii, 2 (fem.), 9 ; v, 3, 5, 7, 12 ; vi, 11 ; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3 ; ix, 1 (bis) ; x, 1, 4, 5, 8, 12 ; xii, 1, 4 (bis), 5, 10, 3 (bis), 5 ; *ts^a-ti*, thou also, ix, 6 ; *ts^ay*, thou verily, i, 10 ; xii, 15.

sg. acc.-dat. *tsě*, v, 10 ; vi, 11 ; viii, 3, 11 ; x, 5, 12 ; xii, 3, 7 (bis), 13, 8, 21 ; *tsě-nishě*, in thy possession, x, 14.

ag. *tsě*, i, 12 (v.l.) ; ii, 11 (bis) ; xii, 20.

gen. For this, the possessive pronoun *cyôn*^u is used, q.v.

pl. nom. *tōhⁱ*, viii, 3, 5 (ter), 13 ; xii, 1 (quater).

acc.-dat. *tōhě-nish*, in your possession, x, 5, 12.

ag. *tōhě*, x, 12.

gen. For this, the possessive pronoun *tuhond*^u is used, q.v.

tshādun or *tsḥādun*, to seek for, search for ; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ös^usan tshādān*, I (fem.) was seeking for him, xii, 15 ; 3 past m. sg. with suff. 1st pers. sg. ag. *tshājyām*, I searched (earth and heaven), vii, 26. Cf. *tshārun*.

tshājydm, see *tshādun*.

tshanun or *tshunun* (*tshanun* is used only in villages), to cast, throw ; to put, place, viii, 6 ; x, 7 ; to put on (clothes), v, 9 (bis) ; x, 4 ; to apply (an ointment, medicine, etc.), v, 6 (bis) ; — *nölⁱ*, to put on the neck, tie on to the neck, viii, 10 ; to put on (clothes), xii, 7 ; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōth tshunūñ^u*, to throw a leap, to leap, ii, 9; iii, 4; — *kadith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahūth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *tsatith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunūñ^u*, iii, 4; perf. part. f. sg. neg. *chēsna tshuñ^umüts^u sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *tshān^uzi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshon^u*, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun^unas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun^uhas*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshuñ^un*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahō*, v, 6.

tshanānāwun (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *tshanānōvin*, x, 13.

tshōpa, in *tshōpa karith*, having made silence, in silence, xii, 4.

tshārun, a dialectic form of *tshādun*, q.v., to search for, seek; pres.

m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

tshēta, adj. extinct; *nār gōmot^u tshēta*, the fire had become extinct, xii, 23.

tshōta, m. a stout stick, a club, iii, 1, 2.

tshāwul, a he-goat, iii, 5 (ter).

tshyot^u, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēt^u-han*, a little waste food, x, 5.

tsüj^u, etc., see *tsalun*.

tsakh, fem. rage; sg. abl. *tsakhi-hot^u*, m. full of rage, vii, 14; *tsakhi-nishē*, from anger, vii, 2.

tsalun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *tsalān*, vi, 8; viii, 13; impve. pl. 2, *tsaliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

tsaliv, (I say) to you he may escape, ii, 8 ; imperf. m. sg. 3, *ôs^u tsalān*, xii, 25.

1 past, m. sg. 3, *tsol^u*, ii, 7 ; vi, 8 ; pl. 3, *tsāl^t*, viii, 4, 11 ; f. sg. 3, *tsüj^ü*, ii, 9 ; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chěkh tsüj^ümüts^ü*, ix, 1 ; 2, *chěkh tsüj^ümüts^ü*, ix, 1 ; pluperf. f. sg. 3, *ös^u tsüj^ümüts^ü*, ix, 1.

tsamruw^u, adj. made of leather, leathern, xii, 16, 7.

tsōn, see *tsōr*.

tsünd^ü, f. a blow, a stroke ; — *lāyüñ^ü*, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter ; to bring in ; past m. sg. with suff. 3rd pers. pl. ag. *tsónukh*, iii, 7 ; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ^ünam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

tsop^u, m. a bite ; pl. nom. *tsāp^t hēñ^t*, to take bites, to bite repeatedly, x, 7.

tsōpōr^u, adv. on all four directions, on all sides, ii, 3, 5 ; *tsōpōr^t*, id., xii, 21, 4.

tsēr, m. delay ; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1 ; v, 9 ; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

tsīr^t, adv. late, iii, 1.

tsōr, card. four, x, 12 (ter) ; *gay tsōr*, they became four, viii, 5 ; following qualified noun, *mahaniv^t tsōr*, four men, x, 5 ; *mārawātal tsōr*, four executioners, x, 12 ; *nēciv^t tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23 ; *tsōr hath*, four hundred, x, 1 (bis) ; *tsōr katha* (f.), four statements, x, 6 (ter) ; *tsōr pahar*, four watches, viii, 5 ; *tsōr yār*, four friends, vii, 5 ; *tsōr zān^t*, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsōn*, to four executioners, x, 5 ; *tsōn asmānan-pēth*, on the four heavens, iv, 4 ; *tsōn zanēñ*, to the four persons, viii, 5 ; x, 5 (bis), 12.

ag. *tsōrav zanēv*, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter) ; xii, 1 ; *lōn^t-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

tsūr^u, f. theft; — *kariñ^u*, to do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pōthⁱ*, like theft, secretly, xii, 6, 7, 17; *tsūri-pōthin*, id., iii, 1.

tsrōl^u, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsrālēn*, v, 7.

tsārun, to pick out, select; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

tsōratsh, (?) f., a leather-cutter (the tool), xi, 14.

tsūryum^u, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrimⁱ*, xii, 1.

tsōt^u, f. a loaf; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. *tsātas bāhan hatan-hond^u*, (a leader) of twelve hundred pupils, v, 1.

tsātahāl, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

tsaṭun, to cut, to tear. *tsaṭith tshanun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsaṭun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsaṭun^u*, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsaṭānⁱ*, they must be cut, v, 4; conj. part. *tsaṭith*, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsaṭanas*, they will cut for him, v, 7; do. interrog. *tsaṭanasa*, v, 7; past m. sg. *tsot^u*, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsaṭⁱnam*, ix, 5.

wa, conj. used in the corrupt Arabic phrase, *wa-salām*, *wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wōbāl, f. a guilty condition, blameworthiness; sg. dat. *wōbālī* (m.c. for *wōbālī*), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor^unakh*, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuchⁱtav*,

viii, 1; with suff. 1st pers. sg. acc. *wuch^ttōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs^u wuchān*, iii, 1.

past m. sg. *wuch^u*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuch^t*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuch^thakh*, they were seen by them, viii, 1.

f. sg. *wuch^u*, x, 3; with suff. 3rd pers. sg. ag. *wuch^un*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch^ukh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchiñē*, viii, 10.

wad, f. crookedness, v, 1.

wāda, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun^u*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wōd, f. the crown of the head; sg. dat. *wōdi-pēth*, on the crown of the head, iii, 1; xi, 12, 6.

wōda, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

wadun, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs^u wadān*, vii, 16; m. pl. 3, *wadān ōs^t*, xi, 5.

wōdañē, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1 ; *yih wuchukh ati wōdañě*, they saw him standing there, xii, 1.

wāday, see *wāda*.

Vigiñāh, m. N. of a certain forest goddess ; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi ; voc. *Wahab-Khāra*, ii, 12 ; vi, 17.

vih, m. poison ; *pyōs wōlinjě vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

wōh, adv. now, iii, 9 ; i.q. *wōñ*, q.v.

wōj^ū, f. a finger-ring, v, 1 ; x, 8 (bis) ; xii, 14 (bis), 15.

wakth, m. time ; sg. abl. *ami wakta*, at that time, vi, 16.

wōkawun, to draw forth, bring out ; conj. part. *anun wōkavith*, to draw out (e.g. from a store-room) and bring, vi, 16.

wōla, see *yun^u*.

wōlād, m. offspring, issue, progeny ; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

walun, to wrap round anything ; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13 ; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun^u*, ix, 7 ; pres. m. sg. 3, *chuh walān*, viii, 13 ; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

wālun (causal of *wasun*), to cause to descend, to bring down, iii, 9 ; vii, 17 (bis) ; x, 8 ; xi, 11 ; *bōn wālun*, id., viii, 1 ; *basta wālūñ^ū*, to bring the skin down, to flay a person alive, viii, 6 ; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7 ; *kangañ wālūñ^ū*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ^ū*, viii, 6 ; conj. part. *wōlith*, vii, 17 ; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17 ; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9 ; pl. 2, with same suff. *wālyūn* ; indic. fut. pl. 1, *wālav*, xi, 11 ; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7 ; pres. f. sg. 1, *chēs wālān*, v, 4 ; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.

wōlinj^ü, f. the heart, x, 5 ; sg. dat. *wōlinjě*, v, 6 ; pl. nom. *wōlinjě*, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down ; humiliation, humbling (a proud person), vii, 15.

wālawōsh^t, f. a kind of net made of hair (*wāl*), for catching birds or animals ; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshě*), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify " now not ", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood ; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1 ; abl. *wana-manza*, from in the forest, ix, 4 ; gen. *wanuk^u*, ix, 1, 3, 5 ; pl. dat. *wanan*, ix, 2 ; *path wanan*, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis) ; a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17 ; abl. *wāna-wān*, from shop to shop, i, 2.

won^u, m. a thing said (properly past part. of *wanun*) ; *wān^t dīn^t*, to give sayings, to send messages, xi, 20.

wanun, to say, speak, till ; *wanun phīrith*, to say in reply, to answer, v, 4 ; *wanun pot^u phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10 ; abl. *lāg^t wanani*, they began to say, x, 1 ; conj. part. *wanith*, vi, 16 ; *mōkalōw^u ami wanith*, she finished telling, ix, 6 ; perf. part. *won^u mot^u*, a thing said, iv, title ; f. *wūñ^ü mūts^ü*, vii, 30.

impve. sg. 2, *wan*, ix, 6 ; xi, 20 ; *wan-sa*, tell, sir, x, 1 (bis), 2 ; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5 ; vi, 15 (bis) ; pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1 ; *waniv-sa*, say ye, sirs, x, 6 ; with suff. 1st pers. sg. dat. *wanyūm*, tell ye me, x, 6 ; pol. sg. 2, *wanta*, iii, 9 ; x, 1, 8 ; *wanta-sa*, say please, sir, ii, 4 ; pl. 2, *wān^tlav*, viii, 5 ; x, 1.

fut. sg. 1, *wana*, xii, 19 ; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.) ; viii, 6, 8, 11 ; ix, 4 ; x, 2 (bis) ; with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2 ; 3, *wani*, vii, 20, 6 ;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4 ; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*) ; viii, 1 (bis), 11 ; ix, 1 ; *wanān chuh*, x, 6 ; with emph. *y*, *chuy wanān*, i, 13 ; vii, 3 ; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7 ; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7 ; f. sg. 3, *chēh wanān*, vi, 2 ; vii, 1, 20, 6 ; *wanān chēh*, ix, 6 ; with emph. *y*, *chēy wanān*, vii, 16 ; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2 ; *wanān chēs*, v, 5.

past m. sg. *won^u*, x, 12 ; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won^umay*, I said to thee, xii, 20 ; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won^uthakh*, thou saidst to them, x, 2 ; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25 ; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11 ; neg. *wonun-na*, xii, 7 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won^unas*, v, 4 ; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wān^umay*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūñ^uth*, x, 1 ; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōwa* (a village form), x, 1 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1 ; with suff. 2nd pers. pl. ag. *wañēwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

wōñ, adv. now, v, 6 ; vii, 26 (bis) ; viii, 7. Cf. *wōñ*.

wuñ, even now, now indeed, now, immediately, ii, 5 ; iii, 1, 2 ; v, 5, 6, 8 ; viii, 10, 1 ; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7 ; xii, 6, 15, 8 (ter), 9 ; *wuñē*, now and on, still, still more, x, 1 ; *wuñ^uy*, i.q. *wuñ*, viii, 7.

wōphā, see *bē-wōphā*.

wōphādōrī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wōphōyī, see *bē-wōphōyī*.

wōphīr, adj. (m.c. for *wōphir*), abundant, plentiful ; *tōbīr Yūsūphas chuh wōphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wōpar, adj. other ; *kus-tāñ wōpar*, someone else, v, 4.

wāra 1, adj. well, safe, in good condition ; *wāra-kāra*, safe and sound, x, 8.

wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.

wör^u 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.

wör^u 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.

virⁱd, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.

wöridāth, ? gend. an occurrence, incident; *kari amis kēntshāh wöridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. *warihy*, xii, 20.

wōra-mōj^u, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.

wōra-nēc^{yuv}, a step-son; pl. gen. *-nēcivēn-hond^u*, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.

wārayāh, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.

wōryuv^u, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wörivis-manz*, x, 3.

wörüz^u, f. the second wife of a widower, — *kariūñ^u*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

vēs, f. a female friend, a female crony, xii, 14; sg. voc. *vēsē*, ix, 1; *visⁱiy*, ix, 11.

waīs, f. the age (of a person); sg. dat. *hath waīsē gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

wōsh, m. a sigh, a groan; pl. nom. *ōs^u trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.

wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāth' guryan pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon*^u, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log^u wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasiñ^u jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās'zi*, xii, 14; with neg. *wās'zi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth^u*, iii, 9; xii, 15; pl. 3, *wāth^u*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wūth^us*, ix, 4; 3, *wūth^u*, iii, 2; xii, 7; with emph. *y*, *wūth^uy*, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

vis'iyi, see *vēs*.

wath, f. a way, a road, a path, v, 9; xii, 14; *tath ös^u-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *ada-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

wāth, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

wōth, f. a leap, jump; — *tulūñ^u*, to leap, ii, 9 (bis); — *tsunūñ^u*, id., iii, 4.

woth^u, see *wasun*.

wōth^u, see *wōthun*.

wāṭh, m. a camel ; abl. *wāṭha-bār*, m. pl. camel-loads, i, 9.

wōthun, to arise, rise, ii, 3 ; iii, 1, 8 (bis) ; v, 6, 9 ; vi, 12, 3 ; xii, 3, 23 ; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry) ; vi, 15 (a famine) ; (with dat. of person), to rise in reply to a person, to up and answer, viii, 11 ; xii, 20 ; *phīrith wōthun*, having replied to rise, to rise and answer, to up and answer, viii, 6 ; x, 2, 6 ; xii, 11 ; *wōthun thod^u*, to rise erect, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

conj. part. *wōthith*, ii, 3 ; v, 6 ; impve. sg. 2, *wōth*, iii, 8 (bis) ; indic. fut. sg. 3, *wōthi*, vi, 15 ; with suff. 2nd pers. sg. dat. *wōthiy thod^u*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōth^u*, ii, 5, 6 ; v, 9 ; vi, 12, 3 ; xii, 3, 15, 23 ; with suff. 3rd pers. sg. dat. *wōthus*, he up and answered him, viii, 6 ; x, 2, 6 ; xii, 21.

f. sg. 3, *wōtsh^u*, iii, 1, 3 ; with suff. 3rd pers. sg. dat. *wōtsh^us*, she up and answered him, viii, 11 ; xii, 11, 20.

cond. past sg. 3, neg. *wōthihě-na thod^u*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

watharun, to spread out ; inf. sg. gen. *watharunuk^u musla*, a skin of spreading out, a leather mat, xii, 18 (bis) ; conj. part. *watharith*, xii, 21.

watharun^u, m. a mat, a carpet, xii, 24.

wōtharun, to wipe clean ; inf. obl. *log^u wōtharani*, he began to wipe clean, viii, 6 ; imperf. m. sg. 3, *ōs^u wōtharān*, viii, 6, 13 (bis).

wāt^uj^u, see *wātul*.

wātul, m. a sweeper, a mihtar ; sg. ag. *wātālⁱ*, xi, 14 ; voc. (addressed by his wife) *wātāl-gānau*, O pimp of a mihtar, xi, 15 ; f. *wāt^uj^u*, a mihtar's wife, sg. dat. *wāt^ujě*, xi, 14 ; voc. *wāt^ujⁱ*, xi, 15. Cf. *māra-wātul*.

wōtamukhⁱ, adv. upside down, v, 9.

wātun, to arrive, come to, come up to, reach, ii, 8 ; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9 ; v, 1, 4 (bis), 6, 7, 8, 9, 11 ; vii, 12, 29 ; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis) ; ix, 1 (bis) ; x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis) ; to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13 ; to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gatshi*, see *gatshun* 1) ; *tě ta asě wāti-na*, is not proper for thee and for us, viii, 3, 11 ; *kyāh wāti karun*°, what should be done ? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wōt*° *lālshēnākas-nish*, he came to the lapidary, xii, 25 ; so *mě-nish*, to me, xii, 22 (bis) ; *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9 ; *yāras-nish*, to (his) friend, x, 4, 11 ; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus*, he came to him, xii, 10 ; *wōts*°s, she came to her, ix, 1 ; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wōt*° *panun*° *shēhar*, he arrived at his own city, x, 9 ; *wōt*° *gara*, he reached the house, iii, 3 ; v, 1, 4 ; x, 4, 6, 14 ; xii, 1, 5, etc. ; or it may be put in the dative, as in *wōt*° *tath jāyě*, he arrived at that place, xii, 15 ; or a postposition may be used, as in *wōt*° *shēharas-kun*, he arrived at the city, x, 5 ; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7 ; so *janatas-manz*, in heaven, xii, 24 (bis) ; *shēharas-manz*, in the city, x, 14 ; xii, 2 ; *wanas-manz*, in a forest, ix, 1 ; or (with *pěth*) *wōt*° *nāgas pěth*, he arrived at the spring, iii, 4 ; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log*° *wātani*, he began to arrive, viii, 6 ; fut. past part. m. sg. nom. *gotsh*° *wātun*°, v, 7 ; *gatshi wātun*°, xii, 22 (bis) ; perf. part. m. sg. nom. *wōt*°*mot*°, xii, 22 ; conj. part. *wōtith*, vii, 12 ; xii, 18.

fut. sg. 1, *wāta*, xii, 24 ; 2, *wātakh*, xii, 16, 24 ; 3, *wāti*, iii, 9 ; viii, 6, 8, 11 ; xii, 15 ; neg. *wāti-na*, viii, 3, 11 ; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13 ; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wōt*°, ii, 8 ; iii, 1 (bis), 3, 4 ; v, 1, 4 (bis), 6 ; viii, 4, 7 (bis), 9, 10, 1 (bis) ; x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis) ; with suff. 3rd pers. sg. dat. *wōtus*,

xii, 10; pl. *wōtʰ*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōtsʰ*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōtsʰs*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōtʰmotʰ*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanōwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanōwʰn*, v, 10.

wātawunʰ, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv. *wātawunuy*, immediately on arriving, xii, 15.

wōtsʰ, see *wātun*.

wōtshʰ, see *wōthun*.

wūtshʰ, see *wasun*.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wōtsʰs, *wātsāv*, see *wātun*.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

vyūrʰ, m. flower-nectar; with suff. of indef. art. *vyūrʰāh*, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

viz, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

wuzun, to awake, be awakened, aroused; past f. sg. 3, *wuzʰ*, viii, 11; with suff. 3rd pers. sg. dat. *wuzʰs*, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *ha wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

wazīrī, f. the post or office of a vizier, viziership, xii, 26.

y (*izāfat*), see *ě*, *i*, *y*.

yā, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

yī 1 (*izāfat*), see *ě*, *i*, *y*.

yī 2, *yī*, see *yih* 1.

Yiblis, m. Iblis, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; *yād-i-Ālāh*, memory of God, i, 7; *nās'yēth yād hēth*, keeping the advice in mind, xii, 17; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; *yād pyon*^u, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amis dōd^u ōs^u pēmōt^u yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yēd, f. the belly; with suff. of indef. art. *yēdāh*, ix, 7.

yīdam, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

yīd'kāh, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yēg-jāh, see *yēkh-jāh*.

yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nōth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yuh* (for *yih^u*), he, xii, 5; *yūh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yōhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yiman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12 ; with emph. *y*, *yiman^uy*, to them verily, vii, 20 ; viii, 13.

ag.-abl. *yimau*, by them, ii, 3 ; viii, 1, 3, 5 ; xii, 1 (bis), 17 (bis), 22 ; *yimav*, v, 8 ; viii, 11 ; x, 6, 12 ; *yimōv*, x, 1 ; with emph. *y*, *yimav^uy syod^u*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihünz^u*, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12 ; x, 8 ; xii, 25 ; she, ii, 8 ; iii, 4 ; v, 6, 10 (ter) ; viii, 3 ; xii, 4 (ter), 15, 20 ; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav^uy*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9 ; iii, 3, 4 ; v, 5, 10, 1 ; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis) ; ix, 4 (bis) ; x, 5, 7 (bis), 8, 10 (bis), 3, 4 ; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others ; *yüh*, in *yus yüh wazīr ōs^u*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8 ; x, 5.

ag. *yim^t*, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9 ; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11 ; vii, 24 ; viii, 1, 3, 4, 11 (bis) ; x, 5.

ag. *yimau*, by these, v, 7 ; viii, 3, 9 ; *yimav*, iii, 1 ; x, 1, 5 ; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1 ; v, 7, 8, 9, 10 ; viii, 1 ; ix, 1, 4 ; x, 7 ; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis) ; vi, 16 ; viii, 7, 11 ; x, 4, 5 (bis), 7, 12 ; xii, 4 (bis), 16, 23, and others ; it, viii, 7 ; with emph. *y*, *yī*, this indeed, vi, 8 ; *yihuy*, this verily, viii, 10 (bis) ; *yiy*, this very thing, viii, 1 ; this verily, ii, 5 ; *yīy*, this verily, vii, 24 ; iii, 9 ; with conj. *ay*, if, *yiy*, if this, iii, 4 (bis), 9.

dat. *yith*, to this, v, 1, 6 ; viii, 9 ; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yīh*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*^u, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ôs*^u, *yüh ôs*^u *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yüh wazīr ôs*^u, *suh chuh hāpatas-manz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond*^u *mor*^u *ô*^s, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ô*^s, *tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih pata üñ*^u *n zīnith*, *sa thōv*^u *n pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun*^u *saphar*, *yus nöyidan ô*^s *pēsh on*^u *mot*^u, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm*^t, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.

FEM. sg. nom. *yěsa*, x, 6 ; xii, 20, 5.

dat. *yěs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11 ; x, 12 ; xii, 25.

FEM. sg. nom. *yěsa*, x, 1 ; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7 ; viii, 9 ; x, 1 ; xii, 6, 7 (bis), 20 ; with emph. *y*, *yiy*, what verily, xi, 1 ; *yih-kěntshāh*, whatever, iii, 1, 8 (ter) ; v, 8.

dat. *yěth*, x, 7, 10.

abl. *yěmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5 ; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10 ; vi, 14 ; xii, 4, 25.

abl. *yěmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

yuh, *yüh*, see *yih* 1.

yihünz^u, see *yih* 1.

yihay, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

yikh, see *yun*^u.

yěkh-jāh, adv. in one place, (of two persons) together, x, 12 ; *yěg-jāh*, id., ii, 4.

yikrām, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

yěl, m. pulling (with the arms), restraint ; abl. *yěla trāwun*, to release from restraint, to let a person go, iii, 4 (bis) ; x, 5 (ter), 12.

yěli, relative adv. when, at what time, ii, 3, 7 (bis) ; iii, 3 ; iv, 7 ; v, 5, 6 (bis), 9 ; vi, 11 ; vii, 19 (ter), 26 ; viii, 6, 7, 10 ; ix, 5, 7 ; x, 1, 3 (ter), 4 (bis), 5, 7 ; xi, 1 ; xii, 1, 15 (bis), 6, 8, 22.

In v, 8, "when" is used in the sense of "if".

yēm^t, *yěmi*, see *yih* 2.

yim 1, *yima*, *yimau*, *yim*^t, *yimi*, see *yih* 1.

yim 2, see *yih* 2.

yimahö, see *yun*^u.

yimāmath, ? gender, the office of a leader of prayers in a mosque,
bōh kara yimāmath, I shall act as prayer-leader in a mosque,
 I shall adopt the profession of such a leader, xii, 1.

yiman, *yiman*^uy, *yimis*, see *yih* 1.

yāmath, adv. as long as, *tāmath* . . . *yāmath*, so long . . . as, xi, 20.

yimav 1, *yimōv*, *yimav^uy*, see *yih* 1.

yimav 2, see *yih* 2.

yimawa, see *yun^u*.

yimay, see *yih* 1.

yimōy, see *yun^u*.

yina, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see *yun^u*.

yun^u, to come, i, 8 ; ii, 2, 3, 12 ; iii, 1 (bis), 3, 4 (bis) ; v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1 ; vi, 2 (bis), 15, 6 (bis) ; viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter) ; ix, 1, 3, 6, 7, 8 (bis), 12 ; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4 ; xi, 20 ; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii, 9 ; *bāgān^t yun^u*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4 ; *brūha yun^u*, to come in front, to be seen in front of a person, to come into sight, x, 1 ; *bōy yin^u*, a smell to come, a smell to be perceived, xii, 15 ; *gara panun^u yun^u*, to come to one's own house, to go home, v, 10 (bis) ; xii, 5, 13 ; *lārān yun^u*, to come running, viii, 6 ; *nēnd^r yin^u*, sleep to come, v, 6 (bis) ; *āv sūrimis zān^t-sond^u pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11 ; *phakh chus yiwān*, a stink comes from it, i.e. it stinks, ii, 4 ; *rāth āyē*, night came, x, 5 ; *subuh log^u yini*, morning began to come, x, 8 ; so *subuh āv*, morning came, xii, 9 ; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16 ; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun^u*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1 ; viii, 6 ; xii, 2, 5, 11, 2 ; *nīrith yun^u*, to come forth, xii, 12 ; *phīrith yun^u*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun^u* forms a passive, as in *k^anana yun^u*, to be sold, vii, 26 ; *walana yun^u*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun^u*, means (1) (potentially) to be visible, xii, 22 ; or (2) to be considered as such and such, to appear to be such and such, viii, 5 ; x, 4 (bis) ; or (3) to be known, recognized, as such and such, xii, 3.

inf. *mě na bani yun^u*, to come will not be possible for me, i.e. I shall not be able to come, x, 3 ; *tsě gatshi yun^u*, thou must come, xii, 7 ; *tuhond^u gatshi yun^u*, you must come, xii, 15 ; abl. *subuh log^u yini*, morning began to come, x, 8 ; fut. pass. part. f. *hěts^unas yin^u něnd^{ar}*, sleep began to come to him, v, 6 ; perf. part. m. sg. *āmot^u*, come (H. *āyā huā*), viii, 6.

impve. sg. 2 (irreg.) *wōla*, v, 5 ; x, 5, 12 ; pol. sg. 2, *yita*, with emph. *y, yitay*, ix, 1 ; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1 ; 2, with neg. interrog. *yikh-nā*, wilt thou not come ? vi, 2 ; 3, *yiyi*, xii, 16 ; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis) ; xii, 6 ; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10 ; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4 ; neg. *yiwān chuna*, xii, 22 ; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4 ; pl. 2, *chiwa yiwān*, viii, 5 ; f. sg. 3, *chěh yiwān*, xii, 15 ; with suff. 3rd pers. sg. dat. and neg. *chěs-na yiwān*, v, 6 ; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12 ; 2 (with vocative suff. *ō*) *ākhō*, ii, 2 ; 3, *āv*, i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (bis) ; viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3 ; x, 6, 7, 12, 20 ; xii, 3, 4 (ter), 5 (quinties), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4 ; with suff. 1st pers. sg. dat. *ām*, viii, 13 ; with suff. 2nd pers. sg. dat. *ōy*, x, 4 ; xii, 3 ; irreg. with neg. interrog. *āy-nā*, did there not come to thee ? ix, 3 ; with suff. 3rd pers.

sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākḥ*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmot*^u (without auxiliary), v, 11; *chuh āmot*^u, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmüts*^ü, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmot*^u, iii, 1; fut. perf. m. sg. 3, *mā āsi āmot*^u, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

yěngur, charcoal, pl. nom. *yěngar*, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; *-hyuh*^u, like a human being, x, 7 (bis); fem. *-hish*^ü, x, 7.

yinsāph, m. compassion, — *gōs* (viii, 4) or *dilas yinsāph pyōs* (viii, 11), he felt compassion.

yinay, see *yun*^u.

yāñ, adv. as soon as, xii, 15.

yiñ^u, see *yun*^u.

yěñēwōl^u, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

yipör^t, adv. in this direction, v, 4. Cf. *apör*^t.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond*^u, x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

yōr, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

yōra 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

yūr^t, adv. emph. form of *yōr*, even here, hither; *diyiv yūr^t*, give ye (them) even here, produce them. x, 12; *wōlinj^u gatshēs yūr^t anüñ^u*, bring his heart here (hither), x, 5; *an kākad yūr^t*, bring the paper here (hither), xii, 15; *cyōn^u gatshi wātun^u yūr^t*, you must come here (hither), xii, 23; sg. gen. *yūr^t-hond^u wōla*, come here! v, 5.

Yārkaṇd, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yēs, *yěsa*, *yus*, see *yih* 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sond^u*, vi, 10.

yēti, adv. where, in the place which, viii, 11; x, 7.

yit^t, adv. here, xii, 18; *yit^t-kyāh* . . . *āt^t-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit^t-kyāh* . . . *yit^t-kyūh*, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk^u*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

yi-ti, see *yih* 1.

yot^u, adv. where; *yot^u-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

yut^u 1, adj. this much, with emph. *y*, *yutuy*, xi, 20. This word is usually spelt *yūt^u*.

yut^u 2, adv. *yut^u-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

yūt^u, adv. *yūt^u* . . . *tyūt^u*, as soon as . . . so soon, xii, 2.

yēth, see *yih* 2.

yith, see *yih* 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yētha, adv. how, in the manner which; with emph. *y*, *yēthay pōth^t*, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. *y*, *yithay pōthin*, in this very manner, viii, 3.

yuth^u, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth^u*);

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6 ; xii, 12, 5 ; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

yitam, see *yun*^u.

yotāñ, adv. until, (contraction of *yot*^u-*tāñ*, see *yot*^u), v, 10.

yutāñ, adv. in the meantime, (contraction of *yut*^u-*tāñ*, see *yut*^u), v, 5.

yitay, see *yun*^u.

*yētāt*ⁱ, adv. where, in the place where, xii, 6.

yutuy, see *yut*^u 1.

yüts^ü, adj. much, very, *yüts*^ü-*kól*^u, for a long time, ii, 4.

yiwān, see *yun*^u.

yiy 1, *yīy*, see *yih* 1.

yiy 2, see *yih* 2.

yiyi, *yiyiyi*, see *yun*^u.

zabān, f. tongue, speech, language ; — *karüñ*^ü, to say a thing ; hence, to promise, x, 8 ; — *āyē*, speech came (to it), it became able to speak (of a bee), ix, 1 ; sg. abl. *zabōñ*^ü, by word of mouth, xii, 16.

zab^{ar}, adj. superior, excellent, vii, 8, 28 ; — *gav*, it became excellent, as an interj. all right ! xii, 15.

zacē, see *züť*^ü.

zāda, m. at end of compound, a son ; *ōkhun-zāda*, the son of a religious teacher, xii, 2 ; sg. dat. *ōkhun-zādas*, xii, 2 ; *pātashāh-zāda*, a king's son, a prince, sg. dat. -*zādas*, viii, 5 ; pl. nom. -*zādā*, viii, 3 (bis), 11 (ter) ; dat. -*zādan*, viii, 4 (bis) 11 (bis) ; gen. -*zādan-hond*^u, viii, 4 ; *shāh-zāda*, a prince ; sg. dat. -*zādas*, viii, 13 ; pl. nom. -*zāda*, viii, 5, 11 (bis), 3.

zod^u, m. a hole ; f. *zūd*^ü (pl. nom. *zadē*), a small hole, vii, 25.

zid, m. hatred ; *amis ōs*^u *zid Yūsūpha-sond*^u, he hated Joseph, vi, 10.

zāgun, to watch for, to be wide awake and on the alert ; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ōsus dagāy zāgān dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^{ah}, card. two, viii, 8, 11 ; following noun qualified, *bacē z^{ah}*, two young ones, viii, 1 ; *böy*ⁱ-*bārān*ⁱ *z^{ah}*, two brothers, viii, 5 ; *bōč*^ü *z^{ah}*, the two members of a family, husband and wife, v, 9, 10 ; viii, 1 ; *gabar z^{ah}*, two sons, viii, 1 ; *gul*ⁱ *z^{ah}*, the two

fore-arms, v, 9; *gōlām z^{ah}*, two servants, viii, 5; *gur^t z^{ah}*, two horses, xii, 1; *hūn^t z^{ah}*, two dogs, viii, 4, 12 (bis), 3; *kōd^t z^{ah}*, two prisoners, v, 9; *lāl chis z^{ah}*, he has two rubies, xii, 3; *nēciv^t z^{ah}*, two sons, viii, 11; *pātashāh-zāda z^{ah}*, two princes, viii, 3 (bis), 11; *rīnz^t z^{ah}*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z^{ah}*, two princes, viii, 11; *wōlinjē z^{ah}*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z^{ah}*, these two, viii, 5.

Preceding noun qualified, *z^{ah} kōd^t*, two prisoners, v, 8; *z^{ah} katha*, two statements, x, 1, 4.

sg. abl. *dōyi laṭi*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyēn dōn*, to the two brothers, xii, 15; *pātashāh-zādan dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyēn kits^u*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts^u z^{ah}*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyav*, by the two prisoners, v, 7; *yimav dōyav*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; *na zāh*, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bis); *pātashēhas khot^u zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

z^{al}, m. scratching (with the nails); with suff. of indef. art. *z^{alā}-z^{alā}*, a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun^u*, to be caught in a net, ix, 7.

Zalikhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zālil, adj. brought low, humbled, i, 4.

zulm, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chuh zulm gōmot^u*, tyranny has been done to me, ix, 1 (bis), 6.

zāhun, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl^u*, iii, 4: with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

zima, m. responsibility; *zima karun*, to make a responsibility; *tōn zanēn kārīn zima tōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon^u*, to take responsibility, i.e. to confess, admit, *yih chēs-na hēwān zima kēh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl^unas zima takhsīr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *katsi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zōmba, m. a Yak; pl. nom. *zōmba*, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājē-zamīni*, in mother earth, ix, 9; pl. abl. *sataṭ zamīnav tāl^t*, below the seven worlds, iii, 8.

zan, f. a woman; *marda-zan*, man or woman, vii, 23; *maḵh^ar-i-zan*, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; *gur^u zīn karīth*, a horse ready saddled, iii, 8; pl. nom. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

zon^u, m. a man, a male person; *kunuy zon^u*, only one person; *gav kunuy zon^u*, he went alone; sg. gen. *zān^t-sond^u*, viii, 11; pl. nom. *zān^t*, x, 1; dat. *zanēn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanēv*, x, 1, 2. Cf. *zūñ^u*.

zūn, f. moonlight; *zūna-ḍab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-ḍabi*, *-pēth*, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. *y*, *zinday*, x, 8 (bis).

zang, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5. (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; *ṭāh zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ās' na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

zinis, see *zyun*^u.

zūñ^u, f. a female person, a woman, xii, 7, 15; pl. nom. *zañē*, xii, 6, 7; dat. *zañēn zēñh^u*, the eldest of the females, xii, 6. Cf. *zon^u*, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

zīr^u, f. a push, shove, nudge; — *diñ^u*, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; *zargar-nēcywāh*, a young goldsmith, v, 2. *zāra-pār*, *zāra-pāra*, see *zār*.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryāth (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hātim in i, 12, but the meaning of which

is unknown to him ; he gives it as part of the traditional text, a variant reading is *tsě āsunuy*.

zūṭ^u, f. a rag ; sg. dat. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

zāth, f. a race, tribe, caste ; *děwa-zāth*, of demon race, xii, 16.

zěṭh^u, see *zyūṭh^u*.

zīṭh^t, see *zyūṭh^u*.

zuv, m. the soul, ii, 4.

zyun^u, m. firewood, ii, 12 ; xi, 7 ; xii, 20, 1, 4 (bis) ; sg. dat. *zīnis*, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11 ; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10 ; with suff. of indef. art. *ziyāphathā*, x, 5.

zyūṭh^u, adj. old, elder, eldest ; m. the head or superior of a guild of artizans, v, 1 ; m. sg. dat. *zīṭhis-hihis*, to the elder (of two brothers) (cf. *hyuh^u*), viii, 5 ; f. sg. nom. *zěṭh^u*, the eldest (sister), xii, 6.

zyūṭh^u, adj. long ; m. pl. nom. *zīṭh^t atha dārān^t*, to stretch out the arms, vii, 25.

APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word " caret " indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

- | | |
|---|---|
| <p> <i>a</i> (ě), x, 4.
 <i>a</i> (i), xi, 4.
 <i>ai</i> (ay), x, 3 ; xii, 4.
 <i>ai</i> (ay), viii, 11.
 <i>ai</i> (ay), viii, 6, 8.
 <i>āi</i> (āy), v, 9.
 <i>au</i> (caret), vii, 13.
 <i>āu</i> (āv), i, 8 ; ii, 3, 12 ; iii, 1, 9 ; v, 1, 4, 9, 10 ; vi, 16 (2) ; viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3 ; x, 6, 7, 12 ; xi, 20 ; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4.
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 <i>i</i> (i), x, 13 ; xii, 10, 5, 7, 9 (3).
 <i>o</i> (ō), vii, 26.
 <i>āb</i> (āb), v, 4 (4) ; viii, 7 (2).
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 <i>ibrāhim</i> (yibrāhim), iv, 6.
 <i>ābas</i> (ābas), viii, 7.
 <i>ābtar</i> (abtar), vi, 12.
 <i>ach</i> (achě), xii, 22.
 <i>achan</i> (achēn), v, 11.
 <i>aḍ</i> (aḍa), vii, 20.
 <i>aḍ</i>^a (aḍa), viii, 10.
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 <i>āḍa</i> (ōra), xii, 12.
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 <i>aḍālat</i> (aḍālīts^a), v, 9.
 <i>aḍal</i> (aḍ^ala), i, 3.
 <i>ādam</i> (ādam), iv, 2, 3 ; vii, 6, 7.
 <i>āḍ^amas</i> (ādamas), vii, 6.
 <i>īdam</i> (yīdam), vii, 6.
 <i>afsaras</i> (apsaras), x, 12.
 <i>age</i> (āgē), xi, 4.
 <i>āga</i> (āgāh), ii, 9.
 <i>agar</i> (agar), viii, 13.
 <i>āgur</i> (āgur), viii, 7.
 <i>āgas</i> (āgas), viii, 6, 8, 11.
 <i>āgaye</i> (āgayi), v, 7.
 <i>ah</i> (āh), i, 5 ; iv, 3.
 <i>ah^adai</i> (ah^aday), i, 2.
 <i>ahmaḍ</i> (ahmad), i, 13.
 <i>ahengāraṇ</i> (āhan-gārān), xi, 16.
 <i>aja</i> (ajě), xi, 7.
 <i>ak</i> (akh), ii, 1 ; v, 1, 9, 11 ; vi, 15 ; viii, 7, 9, 11, 4 ; x, 5, 7, 8 ; xii, 1 (3), 3 (2).
 <i>ak</i> (caret), viii, 7.
 <i>akⁱ</i> (aki), v, 1 ; viii, 3.
 <i>akⁱ</i> (ākⁱ), viii, 1 ; x, 12 ; xii, 1. </p> |
|---|---|

aki (*aki*), ii, 8; iii, 1; v, 1;
viii, 1, 3, 7, 11.

āk (*āk*), x, 1 (2).

akh (*akh*), i, 4; xii, 10, 5,
9, 21.

akha (*akhāh*), v, 7; viii, 6, 8, 11.

ākhū (*ākhō*), ii, 2.

ākhun (*ōkhun*), xii, 1, 2 (2).

ākhun (*ōkhun*), xii, 25.

ōkun (*ō-kun*), xii, 23.

ikrām (*yikrām*), x, 14.

akis (*akis*), i, 3, 4; ii, 8; iii,
1 (2), 7; v, 6, 10, 1; viii,
5, 7 (3), 9 (2); ix, 1; xii, 2.

akis (*akis*), iii, 4, 7; xii, 2.

q'kith (*akith*), xii, 14.

akay (*ūk^uy*), xii, 15.

akoy (*okuy*), xii, 13.

ālau (*ālav*), x, 5 (2), 12 (2);
xii, 7, 15.

āl (*ōl^u*), viii, 1.

ālū (*ālū*), i, 4.

alla (*alāh*), i, 7.

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illāh, see *lā illāh*, vi, 17.

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11, 6 (2); viii, 1 (2); x, 12;
xii, 2, 3, 4 (3), 5 (2), 7 (3).

am^t (*ām^t*), v, 4 (2); vi, 14; viii,
7, 9 (2).

am^t (*āmiy*), v, 9.

am^t kuy (*amyuk^u*), vi, 15.

am^t sund (*asond^u*), viii, 9.

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ami (*ami*), iii, 9; v, 4, 5, 11;
viii, 13; ix, 1; x, 3.

ami (*amiy*), viii, 1, 6, 10; ix, 1.

ami sūy (*amis^uy*), v, 7.

am^t (*ami*), ii, 5, 9; iii, 1, 2, 4 (2),
6, 8, 9; xii, 7, 12.

am^t (*ām^t*), ii, 4, 7 (2), 8; iii, 1 (2),
9; v, 4, 7, 8; viii, 1, 8, 10;
x, 1 (2), 2, 5 (3), 6, 7 (2), 8,
12; xii, 4, 7 (2), 10.

am^t say (*amis^uy*), iii, 4, 8.

am^t sūy (*amis^uy*), ii, 8.

ami (*ami*), ix, 6; x, 3.

ami suy (*amis^uy*), x, 10.

ām (*ām*), viii, 3, 11, 3.

a'm^t (*ami*), xii, 15.

a'm^t (*ām^t*), xii, 17, 25.

a'mi (*ami*), xii, 15 (8), 7 (2), 8,
20.

a'mi suy (*amis^uy*), xii, 15.

a'm^t (*ami*), iii, 1.

a'm^t (*ām^t*), xii, 15, 8, 22, 5.

a'mi (*ami*), xii, 18, 22, 3.

a'mi sund (*ām^t-sond^u*), xii, 7.

ā'mi (*ōm^t*), xi, 11.

amōb (*amōb^u*), xi, 18.

amānat (*amānath*), x, 12 (2).

āmpa (*āmpa*), viii, 1.

amār (*amār*), v, 2.

amis (*amis*), viii, 6; ix, 1 (2), 4;
xii, 4, 5.

amis (*ami*), x, 5.

amis (*amis*), ii, 1, 3, 4 (2), 5 (3),
9 (2), 10; iii, 1 (2), 2 (4),
8 (3), 9; v, 2 (2), 3 (3), 7 (2),
8, 9 (3), 10 (2), vi, 10; vii,
20 (2); viii, 3, 5 (2), 6 (3),
7, 8, 9, 10 (5), 1 (2), 3 (5); ix,
6; x, 1 (2), 2 (2), 3 (2), 4 (4),
5 (6), 7 (8), 8 (3), 11, 2 (3);
xii, 2, 3 (2), 4 (4), 5 (4), 6,
8 (2), 10 (4).

amis (*caret*), x, 7.

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9 (3), 25.

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āmisund (*ām^t-sond^u*), v, 3 ; viii,
 8, 10.
āmisanz (*ām^t-sünz^u*), iii, 4.
āmisanz (*ām^t-sünz^u*), xii, 4.
ā'misanzi (*ām^t-sanzi*), xii, 15.
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 6 ; x, 12, 4 ; xii, 23.
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zūn^e dabi (*zūnadabi*), viii, 1.
zang (*zang*), ii, 11.
zānak (*zānakh*), x, 12.
zanāna (*zanāna*), iii, 1; xii, 19.
zanāna (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).
zanāna (*zanānā*), x, 5 (2); xii, 4, 10.
zanāna (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.
zanāna (*zanānāh*), iii, 4.
zanānai (*zanānay*), v, 12.
zānan (*zānan*), xi, 8.
zanen (*zanēn*), viii, 5; x, 6, 12 (2).
zānenā (*zāna-nā*), x, 12.
zēnān (*zēnān*), xi, 1, 2.
zanānan (*zanānan*), xii, 11.
zanānan (*zanānan*), ii, 1; xi, 7; xii, 14, 20.
zinas (*zinis*), xii, 24.
zinis (*zinis*), xii, 21, 2.
zany (*zūñ^u*), xii, 15.
za^tn^v (*zūñ^u*), xii, 7.
za^tn^ve (*zañē*), xii, 6.
zañye (*zañē*), xii, 7.
za^tnyau (*zanēv*), x, 1, 2.
zan^ven (*zanēn*), x, 5.
zunyen (*zañēn*), xii, 6.
zār (*zār*), i, 13; iv, 1.
zār^a (*zāra*), ii, 5.
zāra (*zāra*), ii, 3.
zēr (*zīr^u*), x, 7.
zōr (*zōr*), viii, 2; xii, 15.
zargar (*zargar*), v, 2.
zār^apār (*zārapār*), ix, 1.
zāra pār (*zārapār*), x, 5 (2).
zōrāvār (*zōrāvār*), xi, 2.
zur yāt (*zuryāth*), vii, 8.
zūs^anuy (*zāsanuy*), i, 12.
zāt, see *mun^a zāt*, vii, 3.
zīṭ^t (*zīṭh^t*), vii, 25.
zāth (*zāth*), xii, 16.
zīth (*zēṭh^u*), xii, 6.
z^vi (*z^ah*), viii, 5.
z^vāni (*zēni*), x, 6.
z^viin (*zyun^u*), xii, 24 (2).
zyūn (*zyun^u*), ii, 12.
z^vēnan (*zēnan*), x, 7.
z^viinte (*zyun^u ta*), xi, 7.
z^vēnith (*zīnith*), xii, 25.
z^vēr (*zīr^u*), x, 7.
zyes, see *gand^t zyes*, v, 6.
zyuṭ (*zyuṭh^u*), v, 1.
z^vithis (*zīṭhis*), viii, 5.

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APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT,
ARRANGED IN THE ORDER OF FINAL LETTERS,
SHOWING THE CORRESPONDING WORDS IN SIR AUREL
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in a		dēga	dēga.
āba	āb ^a .	nāga	nāge.
dōba	dob ^a .	hanga-ta-manga	hangat ^a manga.
zōmba	zumba.	ha	ha.
sōba	sāb ^a .	bēha	behe.
ada	ad ^a , ad ^a , ade, ad ^a .	dōha	doh, doha, doha, doh ^o , doho.
aḍa	aḍ.	uuchaha	vuch ^a ha.
dōda	dud ^a , duda, dod ^a .	pūtashāha	pādshah ^a , pādshāh, pādshāha, pād ^a shāha.
gāḍa	gūḍ ^a , gūḍ ^a , gūḍa,	pūtashēha	pādshaha, pādshaha, pādshāh ^a , pād ^a shaha, pādshah ^a s.
gōḍa	gude.	kōha	koh ^a .
banda	bande.	sapadukha	sap ^a dak ^a .
cēnda	chanda.	chukha	chuk ^a .
danda	dand, danda.	shākha	shāk ^a .
shānda	shānda.	mōkha	mukha, mukhe.
jēnda	jande.	nakha	nakh ^a .
zinda	zinda.	pakha	pak ^a .
pōda	pāḍ ^a , pāḍ ^a , pāḍa, pūḍ ^a , pūḍ ^a , pūḍa.	rōzakha	rōz ka.
har ^a da	harde.	yūsūpha	yūsūf ^a .
marda	marda.	brūha	broho.
sarda	sarde.	atha	atha, atho, at ^a .
wōḍa	vōḍa.	bātha	būṭha.
zāda	zūḍ ^a , zūḍ ^a .	katha	katha, kathe, kat ^a .
shāhzāda	shahzāḍ ^a , sh ^a hzāḍ ^a .		
pūtashāhzāda	pādshah zāḍ ^a , pādshāh zāḍ ^a .		
rujēzūda	rūṭ ^a zāḍ ^a .		

KAULA	STEIN
kētha	kh ^ə athā, k ^ə eta, k ^ə eta, k ^ə ita, kyata.
bōntha	bōnt ^ə , bōntā.
pētha	p ^ə eth, p ^ə ethā, p ^ə ethā, pēta, pyete.
yētha	yithā.
wūtha	vūntā.
titha	titsa.
panja	panje, pañje.
ash ^ə ka	ashka.
tōrka	turke.
tōka	tok ^ə .
bāla	bāl ^ə , bālā.
ad ^ə la	adāl.
bagala	bag ^ə la.
hala	hal ^ə .
chēla	chale.
mahala	mahala.
phala	phal ^ə .
tsātahāla	tsāt ^ə hāl ^ə .
kala	kal ^ə , kale, kalā.
cakla	chaklā.
lāla	lālā.
jumala	jumālā.
nāla	nāl ^ə , nālā.
musla	muslā, mus ^ə lā.
tala	tala.
wōla	volo, vulā.
hawāla	havāla, havālā, havāle, havālē.
yēla	yelā, yele, yil ^ə , yile.
pyāla	pyālā.
zāla	zālā.
ma	mā.
macāma	macāma.
nagma	nagma.
khēma	kh ^ə ema.
muhima	muhimma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāma.
shikama	shikma, shik ^ə ma.
kalama	kalāma.
nōma	nomā.
pāma	pāma.
tima	tim ^ə , tima.
yima	yima, yim ^ə , yima
zima	zima, zima.
na	mā, na, nā, ne.
ana	ana.
ōna	ānā, āne.
bōna	bun ^ə .
nādāna	nā dāna.
landana	landana.
tog ^ə -na	tōg ^ə na.
chēna	chā nā, che na, che nā, che ne, chana, chena, ch ^ə ena.
chuna	chu na, chu nā.
wōthihē-na	vutehena.
khāna	khān.
chukhna	chuk nā.
kashēna	kash na.
nishāna	nishāna.
gatshi-na	gātš ^ə na.
kana	kana, kane.
kina	kinā, k ^ə in na, k ^ə inna.
kōna	kōne.
wālana	valena.
yēli na	yelina.
gatshēm-na	lagimna.
yim na	yimna.
nuna	nuna.
banana	banana.
k ^ə nana	kanana.
tan ^ə nana	tannana.
tūnana	tānnana.
zanāna	zanāna. zanūna.

KAULA	STEIN	KAULA	STEIN
<i>pāna</i>	<i>pān^a, pāna, pāne.</i>	<i>kara</i>	<i>kare.</i>
<i>māraṇa</i>	<i>māraṇa.</i>	<i>kāra</i>	<i>kāre.</i>
<i>ās^una</i>	<i>ās na.</i>	<i>phakīra</i>	<i>fakīra.</i>
<i>ās-na</i>	<i>ās^ana.</i>	<i>wāra-kāra</i>	<i>vāre kāre.</i>
<i>sīna</i>	<i>sīn^a.</i>	<i>tuk^ara</i>	<i>tukra.</i>
<i>sōna</i>	<i>sune.</i>	<i>māra</i>	<i>māra, māre.</i>
<i>chēsna</i>	<i>chesna, chaṣ na,</i> <i>che sa.</i>	<i>shēhmāra</i>	<i>shahmār^a,</i> <i>shahmāra.</i>
<i>kāh chus-na</i>	<i>kahchus na.</i>	<i>nūra</i>	<i>nūr^a.</i>
<i>kūr^asna</i>	<i>karus na.</i>	<i>para</i>	<i>para.</i>
<i>tas na</i>	<i>tasna.</i>	<i>pāra</i>	<i>pār.</i>
<i>yēsa na</i>	<i>yasina.</i>	<i>sara</i>	<i>sar, sar^a, sare,</i> <i>sera.</i>
<i>khôtūna</i>	<i>khātūna, khātūn.</i>	<i>sūra</i>	<i>sūra.</i>
<i>rat^ana</i>	<i>rothuna, rothuna,</i> <i>rotuna, rutun^a,</i> <i>rutuna.</i>	<i>asara</i>	<i>asr^a.</i>
<i>wāna</i>	<i>vana, vane.</i>	<i>tōra</i>	<i>tōd^a, tōr^a, tōra.</i> <i>tōre, tūra.</i>
<i>chēvāna</i>	<i>ch^aavna.</i>	<i>wāra</i>	<i>vāre.</i>
<i>rawāna</i>	<i>revāna.</i>	<i>yāra</i>	<i>yār, yār^a, yāra.</i>
<i>āyē-na</i>	<i>āyina.</i>	<i>yōra</i>	<i>yōra.</i>
<i>yina</i>	<i>yina.</i>	<i>zāra</i>	<i>zār^a, zāra.</i>
<i>zāna</i>	<i>zāna.</i>	<i>wazīra</i>	<i>vazīr^a, vazīra.</i>
<i>bōzana</i>	<i>bōz^ana, bōzana,</i> <i>bōz^ane.</i>	<i>sa</i>	<i>sa, sa, se.</i>
<i>kār^azi-na</i>	<i>kar^azana, ka^ar^a</i> <i>zina.</i>	<i>āsa</i>	<i>āse, āsa,</i>
<i>rōzana</i>	<i>rōzana</i>	<i>ōsa</i>	<i>ās^u.</i>
<i>wā^azi-na</i>	<i>va^as^a zina.</i>	<i>di-sa</i>	<i>disa.</i>
<i>tsōpa</i>	<i>tsop^a.</i>	<i>gāsa</i>	<i>gāsa, gāse, gāsu.</i>
<i>āmpa</i>	<i>āmpa.</i>	<i>hasa</i>	<i>ha se, h^asa, hasa,</i> <i>hasa, hase.</i>
<i>ōra</i>	<i>āda, ār, āra, āre,</i> <i>ā^ure, vōda.</i>	<i>chēsa</i>	<i>chaṣa.</i>
<i>gara</i>	<i>gar, gar^a, gara.</i>	<i>bōh hasa</i>	<i>boh^asa, boha se.</i>
<i>sōdāgara</i>	<i>saudāgara.</i>	<i>ts^ah hasa</i>	<i>tsahasa.</i>
<i>hihara</i>	<i>h^ahara.</i>	<i>khāsa</i>	<i>khās, khās^a.</i>
<i>shēhara</i>	<i>shah^ara, shah^ara,</i> <i>shēhera.</i>	<i>kusa</i>	<i>kusa.</i>
<i>khāra</i>	<i>kāra, kāre.</i>	<i>dilāsa</i>	<i>dilāsa.</i>
<i>mōhara</i>	<i>mohra, moh^ara,</i> <i>moh^ara.</i>	<i>an sa</i>	<i>ansa.</i>
<i>pahara</i>	<i>pahara.</i>	<i>nin sa</i>	<i>ninsa.</i>
		<i>tsatanasa</i>	<i>tsatan^asa.</i>
		<i>wan-sa</i>	<i>vanse, van^asa.</i>
		<i>yēsa</i>	<i>yasā, yesa.</i>
		<i>ta</i>	<i>t^a, ta, tā, te.</i>

KAULA	STEIN
<i>ata</i>	<i>ata.</i>
<i>bata</i>	<i>bat^a, bata, batta.</i>
<i>bōta</i>	<i>butta.</i>
<i>mahabata</i>	<i>mahabat.</i>
<i>dita</i>	<i>ditta.</i>
<i>gāta</i>	<i>gāta.</i>
<i>hata</i>	<i>hata.</i>
<i>wuchta</i>	<i>vuch ta.</i>
<i>khōta</i>	<i>kuta, khotā,</i> <i>khuta.</i>
<i>nōkhita</i>	<i>nukhta.</i>
<i>daskhata</i>	<i>daskata.</i>
<i>rathita</i>	<i>rath ta.</i>
<i>tshtëta</i>	<i>tseta.</i>
<i>tshtëta</i>	<i>tsōt^a.</i>
<i>gatshta</i>	<i>gats ta.</i>
<i>wakta</i>	<i>vakta.</i>
<i>tsunta</i>	<i>tsunhta.</i>
<i>wanta</i>	<i>vanta, vante.</i>
<i>niyēn ta</i>	<i>niyantā.</i>
<i>zyun^u ta</i>	<i>z^yunte.</i>
<i>pata</i>	<i>pat^a, patā.</i>
<i>pata-pata</i>	<i>patā-patū</i>
<i>karta</i>	<i>kartā, karte,</i> <i>kar the.</i>
<i>sāta</i>	<i>sāt^a, sāhta.</i>
<i>sōta</i>	<i>sōntā.</i>
<i>basta</i>	<i>basta.</i>
<i>shikasta</i>	<i>shikasta.</i>
<i>bēwāsta</i>	<i>bē vāstu.</i>
<i>tōta</i>	<i>tōta, tōta, tōt^u,</i> <i>tōtu.</i>
<i>tsē ta</i>	<i>ts^yeta.</i>
<i>chiv ta</i>	<i>ch^yūta.</i>
<i>thāvta</i>	<i>thāy ta.</i>
<i>wāta</i>	<i>vāte.</i>
<i>katsa</i>	<i>katsē.</i>
<i>kātsa</i>	<i>kāt^a.</i>
<i>mōtsa</i>	<i>māntsā.</i>
<i>hētsamatsa</i>	<i>hetsamatsā.</i>
<i>wa</i>	<i>vu.</i>

KAULA	STEIN
<i>dawa</i>	<i>dava.</i>
<i>chēwa</i>	<i>ch^yau.</i>
<i>chiwa</i>	<i>chu.</i>
<i>chuwa</i>	<i>chu.</i>
<i>kuwa</i>	<i>kuv^a.</i>
<i>jahwa</i>	<i>jal^ava.</i>
<i>tālawa</i>	<i>tāl^a va.</i>
<i>mēwa</i>	<i>m^yeva.</i>
<i>wanamōwa</i>	<i>vanemau,</i> <i>vanemō^u,</i> <i>vanemo^u.</i>
<i>wañēmōwa</i>	<i>vañye mōv.</i>
<i>dopum^awa</i>	<i>dop^umau.</i>
<i>dyutum^awa</i>	<i>dyūt^umau.</i>
<i>yimawa</i>	<i>yimau.</i>
<i>wañēwa</i>	<i>van^yau.</i>
<i>kor^uwa</i>	<i>kuru, kurū.</i>
<i>kūr^uwa</i>	<i>karu.</i>
<i>māriwa</i>	<i>mā^yryu.</i>
<i>ōsⁱwa</i>	<i>āsyu.</i>
<i>phūt^uwa</i>	<i>phutu.</i>
<i>rot^uwa</i>	<i>rutu.</i>
<i>partauwa</i>	<i>pur tw^a.</i>
<i>nēza</i>	<i>n^yāza.</i>
<i>hanza</i>	<i>hanza, hanza,</i> <i>hanza.</i>
<i>tihanza</i>	<i>ta hanza,</i> <i>ti hanza.</i>
<i>manza</i>	<i>manza.</i>
<i>rēza</i>	<i>rēza.</i>
<i>garza</i>	<i>gar ze.</i>
<i>darwāza</i>	<i>darvāza, darvāza</i>

Words ending in ā

<i>bā</i>	<i>bā.</i>
<i>ādā</i>	<i>ādā.</i>
<i>khōdā</i>	<i>kudā, kūdā,</i> <i>khudā.</i>
<i>bā-khōdā</i>	<i>bā-khudā.</i>
<i>mōdā</i>	<i>mudā.</i>
<i>pardā</i>	<i>parda.</i>

KAULA	STEIN
<i>phardā</i>	<i>parda.</i>
<i>sōdā</i>	<i>sōdā.</i>
<i>hā</i>	<i>hā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb^ahā, bēbahā.</i>
<i>dōhā</i>	<i>doha.</i>
<i>pātashēhā</i>	<i>pādshahā.</i>
<i>zālīkhā</i>	<i>zālīkhā, zulīkhā.</i>
<i>bē-wōphā</i>	<i>bēwophā.</i>
<i>srehā</i>	<i>sreha.</i>
<i>ziyāphathā</i>	<i>ziāfat.</i>
<i>sāthā</i>	<i>sātha, sāṭa.</i>
<i>hātshā</i>	<i>hā tsā.</i>
<i>kālā</i>	<i>kāla.</i>
<i>dalīlā</i>	<i>dalīla, dalīla, dalīla.</i>
<i>bismillā</i>	<i>bismilla.</i>
<i>gutⁱlā</i>	<i>gutⁱlā.</i>
<i>lāyilā</i>	<i>lā illāh.</i>
<i>z^alā</i>	<i>zilla.</i>
<i>mā</i>	<i>ma, mā.</i>
<i>hakīmā</i>	<i>hakīma.</i>
<i>samā</i>	<i>samā.</i>
<i>tsē mā</i>	<i>tsima.</i>
<i>nā</i>	<i>na, nā.</i>
<i>mōdānā</i>	<i>maidāna.</i>
<i>wadanā</i>	<i>vade nā.</i>
<i>hanā</i>	<i>h^anā, hana, hana, hanā, hanā, hna.</i>
<i>dōba-hanā</i>	<i>dob^ahana</i>
<i>khēkh-nā</i>	<i>k^eknā.</i>
<i>yikh-nā</i>	<i>yihna.</i>
<i>ratshi-hanā</i>	<i>ratsek^ana, ratse h^ana.</i>
<i>khashēna-hanā</i>	<i>khash^ana h^anā.</i>
<i>pāri-hanā</i>	<i>pār^ehna.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>
<i>bani-nā</i>	<i>banina.</i>
<i>zāna-nā</i>	<i>zānenā.</i>
<i>zanānā</i>	<i>zanāna.</i>

KAULA	STEIN
<i>khôtūnā</i>	<i>khâtūna, kôtūna.</i>
<i>āy-nā</i>	<i>āyna.</i>
<i>thūñ^uā</i>	<i>thanyā.</i>
<i>sōdāgarā</i>	<i>sōdāgar^a, sōdāgarā.</i>
<i>phakīrā</i>	<i>fakira.</i>
<i>shēhmārā</i>	<i>shah mārā.</i>
<i>shēkhtsā</i>	<i>shahtsa.</i>
<i>dawā</i>	<i>davā.</i>
<i>chwā</i>	<i>cha.</i>
<i>yā</i>	<i>ya, yā.</i>
<i>chyā</i>	<i>cha, chā, che, ch^aā.</i>
<i>kyā</i>	<i>kyā, kyā. Cf. kyāh.</i>
<i>balāyā</i>	<i>balāya.</i>
<i>pazyā</i>	<i>pazyā.</i>

Words ending in *ai*

<i>kōhai</i>	<i>kohāy.</i>
<i>yihai</i>	<i>yi hoi.</i>
<i>tanānai</i>	<i>tanā nai.</i>

Words ending in *au*

<i>bargau</i>	<i>burgau.</i>
<i>haru</i>	<i>ho.</i>
<i>kathau</i>	<i>kathau.</i>
<i>lālau</i>	<i>lālau.</i>
<i>krālau</i>	<i>krālau.</i>
<i>talau</i>	<i>talau.</i>
<i>mārawātalau</i>	<i>mārawātalau, mārawāt^alau.</i>
<i>timau</i>	<i>timau.</i>
<i>yimau</i>	<i>yimau. Cf. yimav.</i>
<i>nau</i>	<i>nau.</i>
<i>gānau</i>	<i>gānau.</i>
<i>nigīnau</i>	<i>nigīnau.</i>
<i>āsⁱ nau</i>	<i>asⁱnau.</i>
<i>rost^u nau</i>	<i>rust^anau.</i>
<i>tsūrau</i>	<i>tsūrau. Cf. tsūrav.</i>

KAULA	STEIN
wazirau	vazirau, vazirau.
bātsau	bātsau.
dōyau	doyau.
kōdyau	kā ^a dyau, kā ^a dyau.
sand ^a yau	sandyau.
bāranyau	bār ^a nyau.
guryau	gur ^a au.

Words ending in ě

ě	a, i.
sōhib-ě	sāhib ⁱ .
bacě	bachē.
jēnatacě	janatāch.
tsōcě	su cho, suche, tsuche.
zacě	zache.
kōdě	kūd ^e . Cf. kōiě.
zadě	zade.
achě	ach.
bōchě	boche.
lachě	lache
tōrīph-ě	tā ⁱ rīf-i.
tsārihě	tsārihe.
bāshě	bāshe.
khāba-nishě	kāb ^a nish.
nishě	nish, nishi.
pēsh-ě	pēshe.
pōshě	posha, pōsh ^a , pōshe.
tōhě	tohi, toh ⁱ .
ajě	aja.
bujě	buje.
gējě	g ^a aja.
lējě	l ^e aja.
mājě	māje, māj ⁱ , māji.
dōda-mājě	dod ^a māj ⁱ .
wōramājě	wura māj ⁱ .
wōlinjě	vālinja, vālinje, vālinja, vālinje, vālinj ⁱ .

KAULA	STEIN
kranjě	krañj ^a .
rājě	rāja, rāje.
wāt ^a jě	vātūja.
lōyik-ě	lāy ^a kā.
mě	ma, me, m ^e e, myē.
sak ^a th mě	sakhme.
pyōm mě	pyōm ⁱ .
kar mě	karme.
kor ^u mě	kurme.
běñě	bañye, beñye.
wōdañě	vud ^a nye, vudanye, vud ^a ñye, vudañye.
gañě	gan ⁱ , gai
kañě	kanye, kañy
ash ⁱ kañě	ashkanye.
māñě	māne, mā ⁱ ni, mānye, mā ⁱ nye.
panañě	panani, panan ^e , paneñye.
bōg ^a rañě	bāg ^a ranye.
wuñě	vuñye.
cyāñě	chān ^e , ch ^a ñye
zañě	za ⁿ e, zañye.
dārě	dā ⁱ ri.
shēhar-ě	shehri.
karě	ka ⁱ ri.
kōrě	kōd ⁱ , kūdis, kōd ^e , kōd ⁱ , kūd ^e , kōdye, kōr ^e , kōr ⁱ . Cf. kōdě.
marě	mari.
miñě-marě	ming ^a mari.
wārě	vāri.
asě	as ⁱ , asi.
khal ^a t-ě	kal ⁱ ti.

KAULA

STEIN

<i>tsě</i>	<i>tsa, tsē, ts'e, tye.</i>
<i>āyě</i>	<i>āya, āye, āyi,</i> <i>āyī.</i>
<i>bāyě</i>	<i>bai, bāy°, baye.</i>
<i>biyě</i>	<i>bay', bey, beye.</i>
<i>pātashāhbāyě</i>	<i>pādshah bāye.</i>
<i>gūr'-bāyě</i>	<i>gūr bāye.</i>
<i>grist'-bāyě</i>	<i>grēst° bāye,</i> <i>grēsta bāye.</i>
<i>dayě</i>	<i>daye.</i>
<i>khōdāyě</i>	<i>kudāye.</i>
<i>gayě</i>	<i>gay°, gaye, gay°.</i>
<i>tagiyě</i>	<i>tag'e, tag'ye.</i>
<i>gatshiyě</i>	<i>gatsiye.</i>
<i>jāyě</i>	<i>jai, jāya, jāy°,</i> <i>jāye.</i>
<i>mōyě</i>	<i>moye.</i>
<i>nayě</i>	<i>naye.</i>
<i>niyě</i>	<i>niy, niy°, niye.</i>
<i>rōpayě</i>	<i>rupia, rup'ya.</i>
<i>rāyě</i>	<i>rai.</i>
<i>barāyě</i>	<i>ba rai.</i>
<i>drāyě</i>	<i>drāye.</i>
<i>grāyě</i>	<i>grāye.</i>
<i>phakīriyě</i>	<i>fakīri.</i>
<i>par'yě</i>	<i>pa'riye.</i>
<i>hamsāyě</i>	<i>hamsai, ham</i> <i>sāye.</i>
<i>gadōyiyě</i>	<i>gadoi yiye.</i>
<i>tuvyēyě</i>	<i>tuv'y.</i>
<i>kēnzě</i>	<i>kyenzi.</i>
<i>sanzě</i>	<i>sanzi, sanzi.</i>
<i>pātashāha-sanzě</i>	<i>pādshāhasanzi.</i>
<i>pātashēha-sanzě</i>	<i>pādshaha sanzi,</i> <i>pādshahas sanzi,</i> <i>pādshahas</i> <i>sanzi.</i>

Words ending in ē

<i>āyē</i>	<i>age.</i>
<i>pīchē</i>	<i>piche.</i>

KAULA

STEIN

<i>wuchihē</i>	<i>wuch°he.</i>
<i>wanihē</i>	<i>vanahe.</i>
<i>karihē</i>	<i>karehe, ka'rihe,</i> <i>kari h'e.</i>
<i>marihē</i>	<i>marih'e.</i>
<i>mārihē</i>	<i>ma'rihe, mārihe.</i>
<i>āsihē</i>	<i>āsi he, āsihe.</i>
<i>cēyihē</i>	<i>ch'aye h'e.</i>
<i>diyihē</i>	<i>diyehe.</i>
<i>bālē</i>	<i>bāl'e.</i>
<i>nālē</i>	<i>nāle.</i>
<i>gōpālē</i>	<i>gupāl'e.</i>
<i>panañē</i>	<i>paneñye.</i>
<i>gārē</i>	<i>gār'e.</i>
<i>mārē</i>	<i>mārē.</i>
<i>tārē</i>	<i>tārē.</i>
<i>dukhtar-ē</i>	<i>dukhtarē.</i>
<i>kōng-wārē</i>	<i>kuṅg°vār'e.</i>
<i>gayē</i>	<i>gay°.</i>

Words ending in 't

<i>sumb't</i>	<i>sumb.</i>
<i>bōd't</i>	<i>bud't.</i>
<i>hata-bōd't</i>	<i>hata bud't.</i>
<i>kād't</i>	<i>ka'r'.</i>
<i>kōd't</i>	<i>kā'd, kā'd't, kūd't</i>
<i>gānd't</i>	<i>gand't, gaṇḍi.</i>
<i>hānd't</i>	<i>haṇḍ't.</i>
<i>sānd't</i>	<i>sand't, sandi,</i> <i>saṇḍ.</i>
<i>sōna-sānd't</i>	<i>sunasand't,</i> <i>sunasand't,</i> <i>sunasandi.</i>
<i>sōnara-sānd't</i>	<i>sunarsandi.</i>
<i>rūd't</i>	<i>rōd't.</i>
<i>bōg't</i>	<i>bā'g't.</i>
<i>lāg't</i>	<i>lag't, lag't.</i>
<i>shēch't</i>	<i>shech'.</i>
<i>wuch't</i>	<i>vuch.</i>
<i>dōh't</i>	<i>duh'.</i>
<i>hih't</i>	<i>hi.</i>

KAULA	STEIN
kēh ⁱ	kād.
hōkh ⁱ	huk ⁱ .
wōtamukh ⁱ	vutamak ⁱ .
kāsh ⁱ	kash ^a .
ath ⁱ	at ⁱ , at ⁱ , a ⁱ t ⁱ , a ⁱ t ⁱ , at ^v , a ⁱ t ^v .
āth ⁱ	at ⁱ .
tōh ⁱ	toh ⁱ , tuh, tuh ⁱ , tuh ^v .
būth ⁱ	bēth ^v , b ^v ēth ⁱ , bā ⁱ t ⁱ .
cith ⁱ	chit.
kuth ⁱ	kut ⁱ .
pēth ⁱ	p ^v eth, pyet.
pōth ⁱ	pā ⁱ th ⁱ , pā ⁱ th ⁱ , pā ⁱ t ⁱ , pā ⁱ th ^v , pā ⁱ th ^v , pā ⁱ ty, pā ⁱ t ^v .
tath ⁱ	tat, tat ⁱ , ta ⁱ t ⁱ , ta ⁱ t ⁱ , ta ⁱ t ^v .
wāth ⁱ	vat ⁱ , vol ⁱ , vat ^v .
zūth ⁱ	zū ⁱ .
wāt ⁱ j ⁱ	vātaj.
āk ⁱ	ak ⁱ .
harāk ⁱ	harik.
rātāk ⁱ	rātik.
thōvik ⁱ	thāvik.
nyōvik ⁱ	n ^v āvik.
gāl ⁱ	ga ⁱ t ⁱ .
gul ⁱ	gul ⁱ .
hēl ⁱ	hil.
tahāl ⁱ	tahāl, tahāl ⁱ , tahāl ^v .
mōl ⁱ	ma ⁱ l.
nōl ⁱ	nāl, nāl ⁱ , nāl ^v , nā ⁱ l ^v .
gōpōl ⁱ	gupāl ⁱ .
tāl ⁱ	ta ⁱ l ⁱ .
tūl ⁱ	tu ⁱ l ^v .
gāt ⁱ l ⁱ	gātily.
wātāl ⁱ	vātāl ⁱ .

KAULA	STEIN
tsāl ⁱ	tsal ^v .
ām ⁱ	am ⁱ , am ⁱ , a ⁱ m ⁱ , a ⁱ m ⁱ , am ^v .
ōm ⁱ	ā ⁱ mi.
kām ⁱ	kam ⁱ .
trōm ⁱ	trām, trām ^v .
tsūrim ⁱ	tsorim.
tām ⁱ	tam ⁱ .
yēm ⁱ	yim.
yim ⁱ	yim, yem ⁱ .
din ⁱ	din ⁱ , din ^v .
bāgān ⁱ	bāgen ⁱ .
hūn ⁱ	hūn, hūna, hōni
kān ⁱ	kan ⁱ , ka ⁿ ⁱ , ka ⁿ ^v .
lōn ⁱ	lā ⁱ ni.
dulān ⁱ	dulēny.
panān ⁱ	pan, panen, pane ^{ny} .
bārān ⁱ	bāran.
prōn ⁱ	prā ^{ny} , prān ^v .
āsān ⁱ	āsan ⁱ .
tsatān ⁱ	tsaten ⁱ .
wān ⁱ	van ^v .
sōmb ^a rāwān ⁱ	somb ^a rāva ⁱ n ⁱ .
lāyān ⁱ	lāyin.
myōn ⁱ	mēn ^v , myē, m ^v ēn.
zān ⁱ	zan ⁱ .
dazōn ⁱ	dazān ⁱ .
tsāp ⁱ	tsap ^v .
bār ⁱ	bar, bari.
mē bār ⁱ	mebar.
dōr ⁱ	dār.
gār ⁱ	gar ⁱ .
gur ⁱ	gur, gur ⁱ .
gūr ⁱ	gūr.
phir ⁱ	phir ⁱ .
hār ⁱ	hari hari.
shur ⁱ	shūri.
kōshir ⁱ	kāshir ⁱ .
kār ⁱ	ka ^r , ka ⁱ r ⁱ .

KAULA	STEIN	KAULA	STEIN
<i>kūrⁱ</i>	<i>kūdⁱ</i> .	<i>pōlādōvⁱ</i>	<i>polādev^v</i> .
<i>mör^t</i>	<i>mā^rv^u</i> .	<i>mahaniv^t</i>	<i>mahn̄yiyū.</i>
<i>apör^t</i>	<i>apā^r, apā^r^t</i> .	<i>kañiv^t</i>	<i>kañjev^t</i> .
<i>tsöpör^t</i>	<i>so pā^ri, tso pā^r^t</i> .	<i>shēstrāv^t</i>	<i>shastrev^t</i> .
<i>yipör^t</i>	<i>yipā^r^t</i> .	<i>biy^t</i>	<i>bēy.</i>
<i>tūr^t</i>	<i>tō^r, tū^ri.</i>	<i>bōy^t</i>	<i>bāi, bāy.</i>
<i>tsūr^t</i>	<i>tsūr^v</i> .	<i>day^t</i>	<i>diya.</i>
<i>pathwör^t</i>	<i>paṭ^vvār^t</i> .	<i>ladōy^t</i>	<i>ladāi.</i>
<i>yūr^t</i>	<i>yūr^t, yūr^v, yūr^t,</i> <i>yūry.</i>	<i>gawōy^t</i>	<i>gavāi.</i>
<i>murdamāzör^t</i>	<i>murde māzā^r^try.</i>	<i>hū hāz^t</i>	<i>yāhaz^t</i> .
<i>ās^t</i>	<i>as^t, aś^t, a^ts^t.</i>	<i>rīnz^t</i>	<i>rānz, rēnz, rīnz</i>
<i>ös^t</i>	<i>ās^t, ās^t, ās, ās^t.</i>	<i>pāz^t</i>	<i>paz, paz^t.</i>
<i>at^t</i>	<i>at^t, a^tti, at^v.</i>	<i>rūz^t</i>	<i>rōz, rōz^t.</i>
<i>dīt^t</i>	<i>ditti.</i>	Words ending in i	
<i>langūt^t</i>	<i>longūt^th^t.</i>	<i>i</i>	<i>a, i.</i>
<i>khāt^t</i>	<i>khat^t, ka^tv^u.</i>	<i>zūnadabi</i>	<i>zūn^v dabi.</i>
<i>kit^t</i>	<i>kit, kit^t.</i>	<i>sōhib-i</i>	<i>sāhibi.</i>
<i>kūt^t</i>	<i>kāt^t.</i>	<i>dādi</i>	<i>dā^tde.</i>
<i>lōk^ti</i>	<i>lokat.</i>	<i>wōlād-i</i>	<i>vulādi.</i>
<i>lōi</i>	<i>lu^ttⁱ.</i>	<i>mahmōd-i</i>	<i>mahmūd^t.</i>
<i>māt^t</i>	<i>mat^t.</i>	<i>handi</i>	<i>handi, han^tdi.</i>
<i>gānd^tmāt^t</i>	<i>gand^vmaty^t.</i>	<i>dōn-handi</i>	<i>don han^tdi.</i>
<i>gamāt^t</i>	<i>gamat^t, ga^vnat^v,</i> <i>gamut^v.</i>	<i>gōḍaṇicē-handi</i>	<i>gude nyechi</i> <i>handi.</i>
<i>lāg^tmāt^t</i>	<i>lag^tmat^t.</i>	<i>kōndi</i>	<i>kōnda.</i>
<i>lōg^tmāt^t</i>	<i>lāgimat^v.</i>	<i>sandi</i>	<i>sandi, san^tdi.</i>
<i>rumāt^t</i>	<i>momut^v.</i>	<i>pātashēha-sandi</i>	<i>pātshahasandi.</i>
<i>ān^tmāt^t</i>	<i>ani mot^t.</i>	<i>mōl^t-sandī</i>	<i>mā^tl^tsandi.</i>
<i>dīt^tmāt^t</i>	<i>d^vūtmat,</i> <i>d^vitamaty.</i>	<i>ām^t-sandī</i>	<i>amisandi.</i>
<i>thōv^tmāt^t</i>	<i>thāymak.</i>	<i>tām^t-sandī</i>	<i>tam^tsandi.</i>
<i>rāt^t</i>	<i>rat^t, ra^tv^u.</i>	<i>vazīra-sandi</i>	<i>vazīrasandi.</i>
<i>mōtasūt^t</i>	<i>mut^vsā^th^t.</i>	<i>sapadi</i>	<i>sapad^t.</i>
<i>tāt^t</i>	<i>tat^t, tat^t.</i>	<i>wōḍi</i>	<i>vōḍ^ve, vud^ve,</i> <i>vodye.</i>
<i>yētāt^t</i>	<i>ye ta^t^t.</i>	<i>yād-i</i>	<i>yādi.</i>
<i>wōt^t</i>	<i>vāt^t, vāt^t, vāt^t,</i> <i>vā^tt^t, vā^tt^t.</i>	<i>sōnamargi</i>	<i>son^vmarga.</i>
<i>yit^t</i>	<i>yi, yet^t, ya^tv^u,</i> <i>ye^tty.</i>	<i>bēhi</i>	<i>behe.</i>
<i>nēciv^t</i>	<i>nechiv.</i>	<i>bōchi</i>	<i>bo che.</i>
		<i>nēchi</i>	<i>n^veche, nyechē.</i>
		<i>phahi</i>	<i>phahi.</i>

KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh ^{ve} .
hakh-i	ha'khi.
rakhi	rakhi, rakh ^{ve} .
tsakhi	tsakh ^t , tsakh ^{ve} .
bār'shi	barsha.
wālawāshi	vāle vāshe.
athi	a'th ^t , a'thi, at ^t .
ōthi	āth ^t .
uōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m ^{ve} egatse.
matshi	matsa, mats ^{ve} .
ratshi	rats ^a han.
māji	māje, māji, māj, mā'ji.
dōda-māji	dod ^a māj.
krāji	krāje.
aki	ak ^t , aki.
bal'ki	balki.
lōyik-i	lā'ki, lāyiki.
ḍōli	doili.
gali	ga'li.
dōkhl-i	dākh ^t li.
kōli	kul ^{ve} , kulye.
kuli	kul ^t .
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sulā.
tēli	tela, teli, til ^t .
rāt'li	rāt'li.
yēli	yeli, yel ^t .
ami	am ^t , ami, am ^t , ami, a'm ^t , a'mi, a'm ^t , a'mi, amis.
kami	kami.
hukm-i	huk ^a mā.
salāmi	salāmi.

KAULA	STEIN
namī	nam ^t .
tamī	tam ^t , tami, tam ^t , ta'mi, ta'mi.
patimi	pat ^a ami.
yēmi	yam ^t , ye'mi.
yimi	yami, yemi.
trēyimi	treyimi.
bani	bana, bani.
dini	dina.
ḍin-i	ḍin ^t .
hani	hani.
dachini	dach ^a na.
wuchani	vuch ^t ne.
khēni	khyeni.
khōni	kun ^a .
kani	kane, kan ^t , kani, ka'n ^t , ka'ni, ka'n ^{ve} .
kuni-kani	kun ^t ka'n ^{ve} .
kuni	kuna, kuni. kun ^t .
phōlani	pholen ^t , phuleni, phūlen ^t .
tōlani	tōlani.
mani	mane.
zamini	zemini.
anani	anani.
k ^a nani	kanani.
panani	panane, panan ^t , panani, paneni.
wanani	vaneni.
zanāni	zanana, zanāna
wōtharani	vūtherani.
karani	karna, kar ^a ni, karani, kara'ni.
mārani	mārani.
nērani	nā'rini.
kāsani	kāṣ ^a ni, khāṣani.
wasani	vasani.

KAULA	STEIN
<i>khôtûni</i>	<i>khâtûni,</i> <i>khâtûnî,</i> <i>khâtûni,</i> <i>khâ tûnî,</i> <i>khâtûnî.</i>
<i>sultân-i</i>	<i>sultân'.</i>
<i>atsani</i>	<i>atsani.</i>
<i>wâtani</i>	<i>vâtane.</i>
<i>wani</i>	<i>vane.</i>
<i>yini</i>	<i>yini.</i>
<i>lâyêni</i>	<i>lâyine.</i>
<i>myâni</i>	<i>myâni.</i>
<i>zâni</i>	<i>zâna, zâne.</i>
<i>zêni</i>	<i>za'ni, z'ânî.</i>
<i>rôzani</i>	<i>rôzan'.</i>
<i>bêni</i>	<i>beñye.</i>
<i>kañi</i>	<i>kanye, kañye.</i>
<i>mâl'kâni</i>	<i>malkânye.</i>
<i>panañi</i>	<i>paneñ'e,</i> <i>paneñye.</i>
<i>tilawâñi</i>	<i>tilavâñye.</i>
<i>dapi</i>	<i>dapi, dapi.</i>
<i>thapi</i>	<i>tha'pi.</i>
<i>bâri</i>	<i>bâ'ri.</i>
<i>kabari</i>	<i>kab'ra.</i>
<i>dâri</i>	<i>dâ'ri, dâ'ri.</i>
<i>dûri</i>	<i>dûri.</i>
<i>dadari</i>	<i>dad'ri.</i>
<i>gari</i>	<i>gar', ga'ri.</i>
<i>guri</i>	<i>gur'.</i>
<i>makh'r-i</i>	<i>makhri.</i>
<i>shêmsheñi</i>	<i>shamsheñ',</i> <i>shamsêri,</i> <i>samshêri.</i>
<i>kari</i>	<i>ka're, ka'rê,</i> <i>ka'ri, ka'ri.</i>
<i>kôri</i>	<i>kôd'e, kod'e,</i> <i>kôd'e,</i> <i>kôd'i,</i> <i>kôr'e.</i>
<i>phikiri</i>	<i>phikri.</i>

KAULA	STEIN
<i>lashkari</i>	<i>lashkara,</i> <i>lashkar',</i> <i>lashka'ri,</i> <i>khal'kan.</i>
<i>lari</i>	<i>lâ'r'.</i>
<i>t'l'ari</i>	<i>tulari.</i>
<i>mâch-t'l'ari</i>	<i>mâch-tulari,</i> <i>mâch-tulari,</i> <i>mâsh-tulari.</i>
<i>mari</i>	<i>ma'ri, ma'ri.</i>
<i>miñê-mari</i>	<i>ming'e mari.</i>
<i>tôri</i>	<i>tô'ri.</i>
<i>lûri</i>	<i>lit'ri.</i>
<i>tsûri</i>	<i>tsûri, tsu'r',</i> <i>tsû'r', tsû'ri.</i>
<i>köng-wâri</i>	<i>kuñg'vâr'.</i>
<i>nazari</i>	<i>naz'ri, naz'ri.</i>
<i>âsi</i>	<i>âs', âsi, â's'.</i>
<i>katsi</i>	<i>ka'si, kâ'si.</i>
<i>kôsi</i>	<i>kâsi.</i>
<i>lasi</i>	<i>lasa.</i>
<i>wañsi</i>	<i>vâ'nsi.</i>
<i>ti</i>	<i>ti, t'e, t'i.</i>
<i>ati</i>	<i>at', at', a'ti, at'e.</i>
<i>bôti</i>	<i>bol'e.</i>
<i>kâh ti</i>	<i>kahti.</i>
<i>pêh' ti</i>	<i>p'eti.</i>
<i>kati</i>	<i>kat', kati, ka'ti,</i> <i>ka'ti, kat'e,</i> <i>kat'i, katye.</i>
<i>lati</i>	<i>lat', latî.</i>
<i>tâl' ti</i>	<i>tâ'ti.</i>
<i>mati</i>	<i>mat'.</i>
<i>mê-ti</i>	<i>ma't', m'eti.</i>
<i>hêkmat-i</i>	<i>kekamati.</i>
<i>drâti</i>	<i>drâtis.</i>
<i>hazrat-i</i>	<i>hazrat, hazrat',</i> <i>hazrat',</i> <i>hazret,</i> <i>hazret',</i> <i>hâzret.</i>

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<i>suli</i>	<i>sulⁱ.</i>
<i>lati</i>	<i>latⁱ, taⁱli, taⁱlⁱ, tal^v.</i>
<i>ti-ti</i>	<i>titi.</i>
<i>tō-ti</i>	<i>tōl^vi.</i>
<i>ts^a-ti</i>	<i>tsati.</i>
<i>wati</i>	<i>vatⁱ, va^ttⁱ, vaⁱti, vat^ve.</i>
<i>wūti</i>	<i>vātⁱ, vāt^ttⁱ, vāt^ve</i>
<i>yēti</i>	<i>yātⁱ, yetⁱ.</i>
<i>yi-ti</i>	<i>yi ti.</i>
<i>yiti</i>	<i>yeti, yitⁱ.</i>
<i>hāvi</i>	<i>hāṣvi.</i>
<i>shēstravi</i>	<i>shast^arvi, shūt^aravi.</i>
<i>bāyi</i>	<i>bāya, bāye.</i>
<i>grīstⁱ-bāyi</i>	<i>grēst bāye, grēst^a bāye.</i>
<i>dōyi</i>	<i>doye.</i>
<i>āgayi</i>	<i>āgaye.</i>
<i>khēyi</i>	<i>kheye.</i>
<i>lāyi</i>	<i>lāye.</i>
<i>salayi</i>	<i>salaya.</i>
<i>cārpāyi</i>	<i>palangas.</i>
<i>par^tyi</i>	<i>pa^triye.</i>
<i>dwā-yi</i>	<i>dw^oy^u.</i>
<i>hawā-yi</i>	<i>havāye.</i>
<i>yīyi</i>	<i>yiye.</i>
<i>zi</i>	<i>ze.</i>
<i>dizi</i>	<i>ḍizi.</i>
<i>bēh^tzi</i>	<i>bih zi.</i>
<i>khēzi</i>	<i>khyēzi.</i>
<i>tshān^tzi</i>	<i>tsān^azi.</i>
<i>sanzi</i>	<i>sanzi, sanzi.</i>
<i>ṣūlushāha-sanzi</i>	<i>pādshahasanzi.</i>
<i>ṣūlushēha-sanzi</i>	<i>pādshahā sanzi, pādshahā sanzi</i>
<i>ām^t-sanzi</i>	<i>a^tmisanzi.</i>
<i>sūnara-sanzi</i>	<i>sunar sanzi, sunarsanza.</i>
<i>yāra-sanzi</i>	<i>yārisanzi.</i>

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<i>rōzi</i>	<i>rōzi.</i>
<i>kār^tzi</i>	<i>ka^rrzi.</i>
<i>marāz-i</i>	<i>marāj.</i>
<i>vās^tzi</i>	<i>vāz^tza.</i>
<i>vizi</i>	<i>vizē.</i>
<i>pōv^tzi</i>	<i>pā^tvzi.</i>
<i>kyūzi</i>	<i>kyūzi, kyū ze, kyū zi, kyū^tzⁱ</i>
<i>ti-kyāzi</i>	<i>ti kyā zi.</i>
<i>aziz-i</i>	<i>aziza, aziza.</i>

Words ending in ī

<i>wurdi</i>	<i>vurdi.</i>
<i>saragi</i>	<i>surgi, sargi, sargēh.</i>
<i>shōhī</i>	<i>shāhī.</i>
<i>pātashōhī</i>	<i>pādshāhi, pādshāhī, pād^ashāhī.</i>
<i>jūshī</i>	<i>jōshī.</i>
<i>hab-jūshī</i>	<i>habjōshī.</i>
<i>vōbālī</i>	<i>vu bā^tli.</i>
<i>dōlī</i>	<i>dā^tli.</i>
<i>tasalī</i>	<i>tas^ali.</i>
<i>miskīnī</i>	<i>miskīnī.</i>
<i>vōphādōrī</i>	<i>vuph dā^tri, vupha dā^tri, vuphā dā^tri, vup^aia dāirī.</i>
<i>tumaskhurī</i>	<i>tamis kuri.</i>
<i>phakīrī</i>	<i>fakīrī.</i>
<i>nōkarī</i>	<i>naukrī, nōk^arī.</i>
<i>parī</i>	<i>pa^tr^t, pa^tri.</i>
<i>huzūrī</i>	<i>hazūrī.</i>
<i>wazīrī</i>	<i>vazīrī.</i>
<i>vēsī</i>	<i>vesī.</i>
<i>tī</i>	<i>tih.</i>
<i>bālī</i>	<i>bali.</i>
<i>masnavī</i>	<i>masnavī.</i>
<i>gaznavī</i>	<i>gaznavī.</i>
<i>pōravī</i>	<i>pāravī.</i>

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<i>yī</i>	<i>yi.</i>
<i>jūdōyī</i>	<i>zhudār.</i>
<i>wōphōyī</i>	<i>vuphār.</i>
<i>bē-wōphōyī</i>	<i>bēvophār.</i>
<i>bēwōphōyī</i>	<i>bē vuphār.</i>
<i>gum-rōyī</i>	<i>gum^rrā yiy.</i>

Word ending in *ō*

<i>kē-hō</i>	<i>k^vaho, kyaho.</i>
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Words ending in *ō*

<i>ō</i>	<i>o.</i>
<i>sōhibō</i>	<i>sāhībō.</i>
<i>hō</i>	<i>hō.</i>
<i>khōs^t hō</i>	<i>khāsihō.</i>
<i>ākhō</i>	<i>ākhū.</i>
<i>tsākhō</i>	<i>tsākhū.</i>
<i>kathō</i>	<i>kathū.</i>
<i>phakīrō</i>	<i>fakīrō.</i>
<i>wazīrō</i>	<i>vaziro.</i>
<i>hatō</i>	<i>hatō.</i>
<i>jāwō</i>	<i>jāo.</i>
<i>khōdāyō</i>	<i>kodāyu.</i>
<i>khyō</i>	<i>kh^vau.</i>
<i>atsayō</i>	<i>atsayo.</i>
<i>arz ō</i>	<i>arzo.</i>

Words ending in *ō*

<i>lagahō</i>	<i>lagaha.</i>
<i>chalahō</i>	<i>chālaha.</i>
<i>dimahō</i>	<i>dim^a ha.</i>
<i>yimahō</i>	<i>yimaha.</i>
<i>yith tshunahō</i>	<i>yetsana ha.</i>
<i>karahō</i>	<i>kare ha, karaha.</i>
<i>bāwahō</i>	<i>bāva ha.</i>
<i>hāwahō</i>	<i>hāv^a ha.</i>

Words ending in *u*

<i>amōb^u</i>	<i>amōb.</i>
<i>sumb^u</i>	<i>sumb.</i>
<i>ritas sumb^u</i>	<i>ritasumb.</i>

KAULA STEIN

<i>bođ^u</i>	<i>bud.</i>
<i>dod^u</i>	<i>dud.</i>
<i>dōđ^u</i>	<i>dād, dōd.</i>
<i>shod^u</i>	<i>shod.</i>
<i>thod^u</i>	<i>thud.</i>
<i>kođ^u</i>	<i>kur.</i>
<i>mođ^u</i>	<i>mud.</i>
<i>mūd^u</i>	<i>mōd, mūd.</i>
<i>gōnd^u</i>	<i>gund.</i>
<i>hond^u</i>	<i>hund.</i>
<i>pātashōhī-hond^u</i>	<i>pādshāhīhund.</i>
<i>kathi-hond^u</i>	<i>kat^vehund.</i>
<i>mājē-hond^u</i>	<i>māje hund.</i>
<i>lālan-hond^u</i>	<i>lālan hund.</i>
<i>tihond^u</i>	<i>tihund.</i>
<i>tuhond^u</i>	<i>tuhund.</i>
<i>konđ^u</i>	<i>kund.</i>
<i>sonđ^u</i>	<i>sund.</i>
<i>asonđ^u</i>	<i>am^t sund.</i>
<i>sōhiba-sonđ^u</i>	<i>sāhib^a sund.</i>
<i>pātashāha-sonđ^u</i>	<i>pādshāh^a sund.</i>
<i>pātashēha-sonđ^u</i>	<i>pādshaha sund,</i> <i>pādshahasund.</i>
<i>shēnāka-sonđ^u</i>	<i>shinākasund.</i>
<i>mōl^t-sonđ^u</i>	<i>mā^tl^t sund.</i>
<i>ām^t-sonđ^u</i>	<i>am^t sund,</i> <i>amisund,</i> <i>a^tmi sund.</i>
<i>gōlāma-sonđ^u</i>	<i>gulāmasund.</i>
<i>sōdāgāra-sonđ^u</i>	<i>saudāgārasund.</i>
<i>phakīra-sonđ^u</i>	<i>fakīrasund.</i>
<i>sōnara-sonđ^u</i>	<i>sunarsund.</i>
<i>yāra-sonđ^u</i>	<i>yārasund.</i>
<i>khōdāyē-sonđ^u</i>	<i>khudāyesund.</i>
<i>sapod^u</i>	<i>sapud.</i>
<i>rūd^u</i>	<i>rūd.</i>
<i>syod^u</i>	<i>syud, s^vud.</i>
<i>log^u</i>	<i>log, lug.</i>
<i>lōg^u</i>	<i>lōg.</i>
<i>shōng^u</i>	<i>shung.</i>
<i>log^u</i>	<i>tug.</i>

KAULA	STEIN
wuch ^u	vuch.
lyukh ^u	l'ukh.
rosh ^u	rush.
buth ^u	but.
khoth ^u	khut.
thōth ^u	tōt. Cf. tōth ^u .
kuth ^u	kut.
moth ^u	mut.
tōth ^u	tōt. Cf. thōth ^u .
woth ^u	vut, vuth.
wōth ^u	voť, vut, voth, vuth.
yuth ^u	yūth.
byūth ^u	byūt, byūt, byōth, byōth, byūth.
dyūth ^u	dyūt, dyut, dyūth ^u , vuch.
kyuth ^u	kyut.
myūth ^u	myūt.
zyūth ^u	zyut.
gōth ^u	gōt, guts.
kyah ^u	h ^u u, hyu.
khābuk ^u	kābuk.
bāguk ^u	bāguk ^u .
dōhuk ^u	dohuk.
calharanuk ^u	vat ^u ranuk.
nayistānuk ^u	nayis tānuk.
wanuk ^u	vanuk.
jēnatuk ^u	jan ^u tuk, jan ^u tukh.
amyuk ^u	am ^u kuy, am ^u uk, amyuk, a ^u m ^u uk.
kamyuk ^u	kam ^u ūk.
gōdanyuk ^u	gudōnyuk.
hatsyuk ^u	hats ^u uk.
ōl ^u	dl.
phol ^u	phul.
phōl ^u	phul.
shēhul ^u	shuhul.

KAULA	STEIN
kōl ^u	kōl.
mōl ^u	mōl, mōr.
buñul ^u	buñyūl.
tul ^u	tul.
tsol ^u	tsul.
yēñēwōl ^u	yēñyi vāl, yēñyivōl, yēñy ^u vōl.
zōl ^u	zōl.
kyom ^u	kyum.
trēyum ^u	treyimi.
pōntsryum ^u	pānts ^u ūm.
kađun ^u	kađun.
lađun ^u	lađun.
mangun ^u	mangun.
hūn ^u	hūn.
dēshun ^u	dēshun.
tshon ^u	tsun.
gatshun ^u	gatsun.
aśh ^u kun ^u	aśhkun, aśkun
galun ^u	galun.
tulun ^u	tulun.
anun ^u	anun.
khanun ^u	khanun.
panun ^u	panen, panun.
dapun ^u	dopun.
sōmb ^u run ^u	somb ^u run.
sapharun ^u	safarun.
watharun ^u	vat ^u run.
karun ^u	karun.
mārun ^u	mārun.
sōn ^u	sōn.
sōn ^u	sun.
āsun ^u	āsun.
khasun ^u	khasun.
bikarmājēlun ^u	vikarmājēlun.
batun ^u	batun.
vātun ^u	vātun.
atsun ^u	atsun.
won ^u	vun.
nērawun ^u	nēravun.

KAULA	STEIN
<i>trāwun</i> ^u	<i>trāwun</i> .
<i>kāsawun</i> ^u	<i>kās</i> ^u <i>wun</i> .
<i>yun</i> ^u	<i>h</i> ^u <i>ün</i> , <i>yün</i> .
<i>byon</i> ^u	<i>b</i> ^u <i>ün</i> , <i>b</i> ^u <i>yun</i> .
<i>cyon</i> ^u	<i>chun</i> , <i>ch</i> ^u <i>un</i> .
<i>cyōn</i> ^u	<i>chōn</i> , <i>chōn</i> ^u , <i>chōny</i> , <i>ch</i> ^u <i>ōn</i> .
<i>dyun</i> ^u	<i>dyun</i> .
<i>hyon</i> ^u	<i>h</i> ^u <i>un</i> .
<i>khyon</i> ^u	<i>khyun</i> .
<i>myōn</i> ^u	<i>myān</i> , <i>myōn</i> .
<i>zyun</i> ^u	<i>zün</i> , <i>z</i> ^u <i>ün</i> , <i>zyün</i>
<i>zon</i> ^u	<i>zun</i> .
<i>bōzun</i> ^u	<i>bōzun</i> .
<i>sōzun</i> ^u	<i>sōzun</i> .
<i>gusōñ</i> ^u	<i>gosōny</i> .
<i>dop</i> ^u	<i>dop</i> , <i>dop</i> ^u , <i>dup</i> , <i>dup</i> ^u .
<i>bōr</i> ^u	<i>bōr</i> .
<i>mōdur</i> ^u	<i>mudur</i> .
<i>gur</i> ^u	<i>gur</i> .
<i>gūr</i> ^u	<i>gūr</i> .
<i>phor</i> ^u	<i>phurtas</i> .
<i>kor</i> ^u	<i>kuḍ</i> , <i>kar</i> , <i>kur</i> , <i>kur</i> ^u .
<i>mor</i> ^u	<i>muḍ</i> .
<i>mōr</i> ^u	<i>mōḍ</i> , <i>mōr</i> .
<i>pūr</i> ^u	<i>pūr</i> .
<i>tsōpōr</i> ^u	<i>tsopōr</i> .
<i>khōwur</i> ^u	<i>khāwur</i> .
<i>hyor</i> ^u	<i>h</i> ^u <i>ur</i> , <i>hyür</i> .
<i>phyūr</i> ^u	<i>p</i> ^u <i>ūr</i> .
<i>ōs</i> ^u	<i>ās</i> , <i>ās</i> , <i>ās</i> ^u , <i>ōs</i> .
<i>bus</i> ^u	<i>bus</i> .
<i>ot</i> ^u	<i>at</i> ^u , <i>ot</i> , <i>ut</i> , <i>at</i> ^h , <i>uth</i> .
<i>hoi</i> ^u	<i>hut</i> .
<i>hoi</i> ^u	<i>hot</i> .
<i>khot</i> ^u	<i>khot</i> ^u , <i>khut</i> , <i>khut</i> ^h , <i>khut</i> ^h , <i>kut</i> .

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<i>khōi</i> ^u	<i>khut</i> .
<i>koī</i> ^u	<i>koī</i> .
<i>koī</i> ^u	<i>khut</i> ^h .
<i>kūi</i> ^u	<i>kūi</i> .
<i>loi</i> ^u	<i>lot</i> .
<i>āmōi</i> ^u	<i>āmūt</i> .
<i>rūd</i> ^u <i>mot</i> ^u	<i>rōd</i> ^u <i>mut</i> , <i>rūd</i> ^u <i>mut</i> .
<i>gamōi</i> ^u	<i>gommūt</i> , <i>gōmus</i> , <i>gomūt</i> .
<i>gōmōi</i> ^u	<i>gamūt</i> , <i>gomūt</i> .
<i>lōg</i> ^u <i>mot</i> ^u	<i>lāg</i> ^u <i>mut</i> .
<i>dyūth</i> ^u <i>mot</i> ^u	<i>dyūt</i> <i>mut</i> .
<i>lyukh</i> ^u <i>mot</i> ^u	<i>l</i> ^u <i>ūkhmut</i> , <i>lyūkhmut</i> .
<i>gōl</i> ^u <i>mot</i> ^u	<i>gālmūt</i> .
<i>mumōi</i> ^u	<i>momūt</i> .
<i>on</i> ^u <i>mot</i> ^u	<i>on muth</i> .
<i>pēmōi</i> ^u	<i>p</i> ^u <i>ūmut</i> , <i>pyāmūt</i> , <i>pyūmut</i> .
<i>kor</i> ^u <i>mot</i> ^u	<i>kurmūt</i> .
<i>ōs</i> ^u <i>mot</i> ^u	<i>āsmūt</i> .
<i>roī</i> ^u <i>mot</i> ^u	<i>ruīmūt</i> .
<i>rōi</i> ^u <i>mot</i> ^u	<i>rot</i> ^u <i>mut</i> .
<i>wōi</i> ^u <i>mot</i> ^u	<i>voī</i> ^u <i>mut</i> , <i>vōī</i> ^u <i>muth</i> .
<i>dyut</i> ^u <i>mot</i> ^u	<i>dyut</i> <i>mut</i> , <i>dyut</i> ^u <i>mut</i> , <i>dyūt</i> ^u <i>mut</i> .
<i>thow</i> ^u <i>mot</i> ^u	<i>thāy mut</i> .
<i>thōw</i> ^u <i>mot</i> ^u	<i>thāumūt</i> , <i>thāumūt</i> .
<i>lādyōmōi</i> ^u	<i>lād</i> ^u <i>ōmut</i> .
<i>nyūmōi</i> ^u	<i>nyumūt</i> .
<i>noī</i> ^u	<i>nut</i> .
<i>pot</i> ^u	<i>phot</i> , <i>phut</i> , <i>put</i> , <i>puḥ</i> .
<i>roī</i> ^u	<i>rōī</i> , <i>rut</i> .
<i>drōi</i> ^u	<i>drōī</i> .
<i>troī</i> ^u	<i>truī</i> .
<i>host</i> ^u	<i>host</i> , <i>host</i> ^u .

KAULA	STEIN
<i>gryüst^u</i>	<i>grost.</i>
<i>tot^u</i>	<i>thuth, tot, tut.</i>
<i>tsot^u</i>	<i>tsöt.</i>
<i>wöt^u</i>	<i>vät, vöt, vöt', vöt, voth.</i>
<i>yüt^u</i>	<i>yüt.</i>
<i>dyut^u</i>	<i>d^uut, dyut, dyuth</i>
<i>kyut^u</i>	<i>kh^uut, khyuth, k^uut, kyut, kyuth.</i>
<i>tshyot^u</i>	<i>tsut, ts^uut, ts^uut.</i>
<i>tyüt^u</i>	<i>tyüt.</i>
<i>hots^u</i>	<i>hots, huts.</i>
<i>bōw^u</i>	<i>bōu.</i>
<i>thōw^u</i>	<i>thāu.</i>
<i>lōw^u</i>	<i>lāu.</i>
<i>mōkalōw^u</i>	<i>moklau.</i>
<i>nōw^u</i>	<i>nāu, nōu.</i>
<i>parzanōw^u</i>	<i>parza nāu, parza nāu.</i>
<i>sōmb^arōw^u</i>	<i>somb^arau, somb^a rau.</i>
<i>tsamruw^u</i>	<i>tsam ru, tsam^aru.</i>
<i>trōw^u</i>	<i>trōv.</i>
<i>shēstruw^u</i>	<i>shast^aro.</i>
<i>nēcyuv^u</i>	<i>n^eechu.</i>
<i>mahanyuv^u</i>	<i>mahnⁱyu.</i>
<i>bōy^u</i>	<i>boy, bōy.</i>
<i>būz^u</i>	<i>bōz.</i>
<i>poz^u</i>	<i>puz.</i>
<i>apoz^u</i>	<i>apuz.</i>

Words ending in ^a

<i>dōhüc^u</i>	<i>dohuch.</i>
<i>ayistānüc^u</i>	<i>nayis tāt nāch.</i>
<i>azic^u</i>	<i>azich.</i>
<i>buđ^u</i>	<i>buđ.</i>
<i>thüđ^u</i>	<i>tađ, tor.</i>
	<i>Cf. thür^u.</i>
<i>kūd^u</i>	<i>kūd. See also kūr^u.</i>

KAULA	STEIN
<i>kründ^u</i>	<i>k^arand.</i>
<i>tsünd^u</i>	<i>tsund.</i>
<i>wuch^u</i>	<i>vuch.</i>
<i>bōlbōsh^u</i>	<i>bōlbāsh.</i>
<i>hish^u</i>	<i>hish.</i>
<i>zēth^u</i>	<i>zith.</i>
<i>wōtsh^u</i>	<i>vuts.</i>
<i>wütsh^u</i>	<i>vuts.</i>
<i>dōmbij^u</i>	<i>dumbij.</i>
<i>dūj^u</i>	<i>daje.</i>
<i>shēh^uj^u</i>	<i>shahij.</i>
<i>lūj^u</i>	<i>laj.</i>
<i>mang lūj^u</i>	<i>mang^alaj.</i>
<i>mōj^u</i>	<i>māj, mōj.</i>
<i>dōda-mōj^u</i>	<i>dod^amāj.</i>
<i>wōramōj^u</i>	<i>vur māj, vur^amōj.</i>
<i>wōlinj^u</i>	<i>vālinje.</i>
<i>tuj^u</i>	<i>tuj.</i>
<i>gāt^uj^u</i>	<i>gātij.</i>
<i>tsūj^u</i>	<i>tsaj, tsaj^ajy.</i>
<i>wōj^u</i>	<i>vāj, vāj, vāj^a.</i>
<i>kōm^u</i>	<i>kām, kāmā, kōm</i>
<i>trōm^u</i>	<i>trōm.</i>
<i>satim^u</i>	<i>satim^v.</i>
<i>pōntsim^u</i>	<i>pāntsim, pānt^vum.</i>
<i>trēyim^u</i>	<i>triyim.</i>
<i>dōn^u</i>	<i>dān.</i>
<i>zabōñ^u</i>	<i>zabāñy.</i>
<i>diñ^u</i>	<i>diñy.</i>
<i>chōñ^u</i>	<i>chān^v.</i>
<i>kūñ^u</i>	<i>kan.</i>
<i>wālūñ^u</i>	<i>vālāñy.</i>
<i>nūñ^u</i>	<i>nañyi.</i>
<i>anūñ^u</i>	<i>anān^v, anēñy.</i>
<i>tshunūñ^u</i>	<i>tsaneñy.</i>
<i>panūñ^u</i>	<i>panen, panen^t, panen^v, paneñy, paniñy.</i>

KAULA	STEIN
<i>karüñ^u</i>	<i>karin^v, kareñy,</i> <i>kariny.</i>
<i>söñ^u</i>	<i>sāñ^v, sṣāñy.</i>
<i>wasüñ^u</i>	<i>vasan^t.</i>
<i>bikarmājētüñ^u</i>	<i>vikarmājiteñy.</i>
<i>mōtūñ^u</i>	<i>mōteny.</i>
<i>bacāwüñ^u</i>	<i>bachāvinny.</i>
<i>pakawüñ^u</i>	<i>pak^vvañy.</i>
<i>mōkalāwüñ^u</i>	<i>mokalāvañy.</i>
<i>yīñ^u</i>	<i>yiny.</i>
<i>cyōñ^u</i>	<i>ch^tān, ch^vān^t,</i> <i>ch^vān^v.</i>
<i>chyōñ^u</i>	<i>chāny.</i>
<i>myōñ^u</i>	<i>myē, mēñy, m^vēn,</i> <i>myēn, m^vēñy.</i>
<i>zūñ^u</i>	<i>zany, za^tn^v.</i>
<i>ōr^u</i>	<i>ār.</i>
<i>thür^u</i>	<i>tar, tür.</i>
	<i>Cf. thiüd^u.</i>
<i>ath^ur^u</i>	<i>atar.</i>
<i>kūr^u</i>	<i>kūd, kūr, khūd.</i>
	<i>See also kūd^u.</i>
<i>kür^u</i>	<i>kar, ka^tr^t.</i>
<i>phikir^u</i>	<i>fik^r, phikir.</i>
<i>t^ul^ur^u</i>	<i>tular.</i>
<i>māch-t^ul^ur^u</i>	<i>māch tular.</i>
<i>mür^u</i>	<i>mar.</i>
<i>miñē-mür^u</i>	<i>ming^a mar.</i>
<i>nür^u</i>	<i>nur.</i>
<i>tür^u</i>	<i>tar.</i>
<i>tsür^u</i>	<i>tsür.</i>
<i>zür^u</i>	<i>zēr, z^vēr.</i>
<i>ös^u</i>	<i>ās.</i>
<i>phüt^u</i>	<i>phut.</i>
<i>rüt^u</i>	<i>rat.</i>
<i>bōts^u</i>	<i>bāts, bāts.</i>
<i>dits^u</i>	<i>dits.</i>
<i>khüts^u</i>	<i>khats, kṣats.</i>
<i>kits^u</i>	<i>kits.</i>
<i>kōts^u</i>	<i>kāts.</i>
<i>adālüts^u</i>	<i>adālat.</i>

KAULA	STEIN
<i>āmüts^u</i>	<i>āmuts.</i>
<i>gamüts^u</i>	<i>gamuts.</i>
<i>tsüj^umüts^u</i>	<i>tsajmats,</i> <i>tsajamats.</i>
<i>hēkmüts^u</i>	<i>hekamats.</i>
<i>mumüts^u</i>	<i>momuts.</i>
<i>tsuñ^umüts^u</i>	<i>tsuñye muts.</i>
<i>wiñ^umüts^u</i>	<i>vun^vmuts.</i>
<i>pēmüts^u</i>	<i>p^vimats.</i>
<i>kür^umüts^u</i>	<i>karmuts,</i> <i>kurmut.</i>
<i>parzanöv^umüts^u</i>	<i>parza nāy muts.</i>
<i>tröv^umüts^u</i>	<i>trau muts.</i>
<i>rōts^u</i>	<i>rāts.</i>
<i>wōts^u</i>	<i>vāts, vāts.</i>
<i>yüts^u</i>	<i>yits^a.</i>
<i>gōv^u</i>	<i>gau, gau, gāy.</i>
<i>shēstrüv^u</i>	<i>shast^ro.</i>
<i>büz^u</i>	<i>bōz.</i>
<i>hünz^u</i>	<i>hanz, hunz.</i>
<i>gurēn-hünz^u</i>	<i>gur^ven-hanz.</i>
<i>yihünz^u</i>	<i>yihaz.</i>
<i>sünz^u</i>	<i>sanz, sunz,</i> <i>sanzüy, sünz.</i>
<i>khāwanda-sünz^u</i>	<i>kāvandasunz.</i>
<i>pātashāha-sünz^u</i>	<i>pādshāh sanz,</i> <i>pādshāhasanz.</i>
<i>pātashēha-sünz^u</i>	<i>pādshahasanz,</i> <i>pādshahasunz.</i>
<i>rājē-sünz^u</i>	<i>rājasanz,</i> <i>rājasunz.</i>
<i>mōl^t-sünz^u</i>	<i>mā^tl^t-sanz,</i> <i>mā^tlisanz,</i> <i>mā^tlisunz.</i>
<i>ām^t-sünz^u</i>	<i>amisanz,</i> <i>amisunz.</i>
<i>gölāma-sünz^u</i>	<i>gulāmasanz</i>
<i>tām^t-sünz^u</i>	<i>ta^tmisanzüy.</i>
<i>sōna-sünz^u</i>	<i>sunasanz.</i>
<i>phakīra-sünz^u</i>	<i>fakīrasanz,</i> <i>fakīrasunz.</i>

KAULA	STEIN
sōnara-sūnz ^u	sunār sanz, sunārsanz.
wōrüz ^u	vurucz.
wuz ^u	daj.
nāyēz ^u	nāyiz.

Words ending in u

gats <u>hu</u>	gats <u>u</u> .
nu	nu.

Word ending in ū

saniyās <u>ū</u>	sanyās ^e .
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Words ending in b

āb	āb.
sabab	sabab.
dab	dab.
dōb	dob.
gōb	gāb.
khāb	kāb, kāv.
khūb	khūb.
sōhib	sāhib.
wahab	vahab.
par wahab	parvahab.
mōjub	mōjūb.
phamb	phamb, pamb.
sōb	sāb.
tab	tap.
kitāb	kitāb.
jēwāb	javāb.
sawāb	savāb.

Word ending in c

khar ^a c	kharij.
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Words ending in d or ḍ

had	had ^e .
khōḍ	khōḍ.
kōd	kād, kād, kād, kāḍ ^d .
kākad	kākad, kakad.
lad	lad.

KAULA	STEIN
jēl ^a d	jāl ^d .
mad	mad ^e .
hamud	hamud.
ahmad	ahmad.
mahmad	mahamad, muhammad.

nād nād.

and and.

band band.

gand gand.

shānd shānd.

yārkand yārkand.

pasand pasand, pasand

khāwand khāvand,
kāvand.

dard dard.

murād murād.

vir^d vir^d.

rasad rasat.

vustād ustād, vustad,
vustād.

vad vad.

yād yād.

nōyid nāyid.

phār^yād pharyād,
pheryād.

zad zad.

zid zid.

muhimzad mohim zad.

Words ending in g

bāg bāg.

bāg bāg.

lāg lāg.

mōv lāg maulāk.

nāg nāg.

palang palang, palang,
palang.

mang mang.

prang prang.

wutsha-prang vut^aprang.

KAULA	STEIN	KAULA	STEIN
<i>zang</i>	<i>zang.</i>	<i>shēh</i>	<i>she.</i>
<i>drāg</i>	<i>drāg.</i>	<i>shēhan-shāh</i>	<i>shāhanshāh.</i>
<i>yēg</i>	<i>yeg.</i>	<i>pātashāh</i>	<i>pādshah,</i> <i>pādshāh,</i> <i>pād'shāh.</i>
Words ending in <i>h</i>		<i>pātashēh</i>	<i>pādshah,</i> <i>pādshāh,</i> <i>pād'shāh.</i>
<i>āh</i>	<i>ah.</i>	<i>kut'h'āh</i>	<i>kutha.</i>
<i>bēh</i>	<i>be.</i>	<i>rāthāh</i>	<i>rātha.</i>
<i>bōh</i>	<i>bo, bu.</i>	<i>sāthāh</i>	<i>sātha.</i>
<i>marhabāh</i>	<i>marhaba.</i>	<i>sēthāh</i>	<i>setā, setā, sethā,</i> <i>sethā.</i>
<i>subuh</i>	<i>subu.</i>	<i>kēntshāh</i>	<i>kh'ē, kh'ē tsā,</i> <i>khyē, khyē tsā,</i> <i>khyētsā, kēn'tsā,</i> <i>keñ'tsā, kētsā,</i> <i>k'ēntsā, k'ētsā,</i> <i>k'ētsā, k'ētsā,</i> <i>k'ētsā, kyē tsā,</i> <i>kyētsā.</i>
<i>hēch</i>	<i>hech.</i>	<i>jāh</i>	<i>ja, jā.</i>
<i>wuch</i>	<i>vuch.</i>	<i>akh</i>	<i>ak, akh.</i>
<i>dah</i>	<i>da.</i>	<i>āk</i>	<i>āk.</i>
<i>dōh</i>	<i>do, doh.</i>	<i>kāh</i>	<i>ka.</i>
<i>d'h</i>	<i>dii.</i>	<i>kāh</i>	<i>kah.</i>
<i>judāh</i>	<i>zhudā.</i>	<i>kēh</i>	<i>khyē, k'e, k'ē,</i> <i>kyā, kyē.</i>
<i>aj'dāh</i>	<i>ažhda.</i>	<i>kāh</i>	<i>kih.</i>
<i>sadāh</i>	<i>sadau.</i>	<i>bēkh</i>	<i>b'ēk, byēk.</i>
<i>wustādāh</i>	<i>vustāda.</i>	<i>labakh</i>	<i>labak.</i>
<i>alvidāh</i>	<i>al vida.</i>	<i>sabakh</i>	<i>sabak.</i>
<i>yēdāh</i>	<i>yerā.</i>	<i>dikh</i>	<i>dik.</i>
<i>gāh</i>	<i>ga, gā, gah.</i>	<i>kādik</i>	<i>ka'dik, karik,</i> <i>ka'rik.</i>
<i>āgāh</i>	<i>āga.</i>	<i>kūd'kh</i>	<i>kaḍuk.</i>
<i>bēgāh</i>	<i>begā.</i>	<i>koḍuk</i>	<i>kuruk.</i>
<i>pagāh</i>	<i>pag^e, pagā.</i>	<i>bandūkh</i>	<i>banduk.</i>
<i>hargāh</i>	<i>har ga, har gā,</i> <i>hargā.</i>	<i>sapadakh</i>	<i>sapadaḥ.</i>
<i>shōra-gāh</i>	<i>shōra ga,</i> <i>shōragā.</i>	<i>yīd'kāh</i>	<i>īdgāh.</i>
<i>hēh</i>	<i>h'e.</i>	<i>nazdikh</i>	<i>nazdik.</i>
<i>shūbihēh</i>	<i>shuybehe,</i> <i>shūybihe.</i>		
<i>chēh</i>	<i>sha, che, chu.</i>		
<i>chih</i>	<i>che, chi, chu,</i> <i>ch'a.</i>		
<i>chih</i>	<i>chī.</i>		
<i>chuh</i>	<i>che, chu, chuh.</i>		
<i>pātashēhāh</i>	<i>pādshāh.</i>		
<i>khēh</i>	<i>k'e.</i>		
<i>akhāh</i>	<i>akha.</i>		
<i>dādkhāh</i>	<i>dād kha.</i>		

KAULA	STEIN
<i>gōkh</i>	<i>gāk.</i>
<i>lagakh</i>	<i>lagak.</i>
<i>lagēkh</i>	<i>lagik.</i>
<i>chēkh</i>	<i>chak, chek.</i>
<i>chikh</i>	<i>chuk.</i>
<i>chukh</i>	<i>chuk, chukā.</i>
<i>wuchakh</i>	<i>vuchak.</i>
<i>wuchikh</i>	<i>vuchuk.</i>
<i>wuchukh</i>	<i>vuchuk, vucuk.</i>
<i>wuch^ukh</i>	<i>vuchuk.</i>
<i>wuch^hakh</i>	<i>vuch hak.</i>
<i>katikō chukh</i>	<i>kati kōchuk.</i>
<i>khēkh</i>	<i>kyek.</i>
<i>samokhukh</i>	<i>sam^o kukh.</i>
<i>dimahakh</i>	<i>dim^o hak.</i>
<i>phakh</i>	<i>phak.</i>
<i>dop^uhakh</i>	<i>dop hak, dophak.</i>
<i>karahakh</i>	<i>kar^o hak.</i>
<i>kor^uhakh</i>	<i>kur hak.</i>
<i>karuhukh</i>	<i>kar^u huk.</i>
<i>shēkh</i>	<i>shak, shök.</i>
<i>ash^hkh</i>	<i>ashik.</i>
<i>pōshākh</i>	<i>poshāk.</i>
<i>müth^ukh</i>	<i>motuk.</i>
<i>won^uthakh</i>	<i>vunthak.</i>
<i>gatshakh</i>	<i>gatsak.</i>
<i>dāp^zihēkh</i>	<i>dabza hek, dabzi hek.</i>
<i>likh</i>	<i>lekh.</i>
<i>lōkh</i>	<i>lök.</i>
<i>tasatī kēh</i>	<i>tastikā.</i>
<i>tulukh</i>	<i>tuluk.</i>
<i>wōlikh</i>	<i>vālik.</i>
<i>zōlukh</i>	<i>zāluk, zūluk.</i>
<i>makh</i>	<i>mak.</i>
<i>dit^umakh</i>	<i>dit^omak.</i>
<i>dapyāmakh</i>	<i>dap^uāmak.</i>
<i>ankāh</i>	<i>anka, ankā.</i>
<i>ānikh</i>	<i>anik, anik.</i>
<i>anukh</i>	<i>anuk.</i>
<i>onukh</i>	<i>anuk, unuk.</i>

KAULA	STEIN
<i>chunakh</i>	<i>chu nak.</i>
<i>tsnunukh</i>	<i>tsunuk.</i>
<i>shēnākh</i>	<i>shināk.</i>
<i>dop^unakh</i>	<i>dop^u nak, dop^unak, dopu nak, dopunak.</i>
<i>kār^unakh</i>	<i>ka^urinak.</i>
<i>kor^unakh</i>	<i>kurnak.</i>
<i>māranakh</i>	<i>mārenak.</i>
<i>rūt^unakh</i>	<i>rut^onak.</i>
<i>dyut^unakh</i>	<i>dyut^unak, dyutanak, dyūt^unak.</i>
<i>tsōnukh</i>	<i>tsānuk.</i>
<i>hōw^unakh</i>	<i>hāu nak.</i>
<i>thōw^unakh</i>	<i>thāvnak.</i>
<i>zānakh</i>	<i>zānak.</i>
<i>üñ^ukh</i>	<i>añyik.</i>
<i>kaññēkh</i>	<i>kanyek.</i>
<i>wañēnakh</i>	<i>vañye nak.</i>
<i>pākh</i>	<i>pāk.</i>
<i>dopukh</i>	<i>dopuk.</i>
<i>rakh</i>	<i>rakh.</i>
<i>būr^ukh</i>	<i>bar^ok, barāk.</i>
<i>mōbārakh</i>	<i>mubāarak.</i>
<i>drākh</i>	<i>drāk.</i>
<i>shrākh</i>	<i>shrāk.</i>
<i>shērīkh</i>	<i>sherik.</i>
<i>krēkh</i>	<i>krāk, krēk, krēkh.</i>
<i>karakh</i>	<i>karak.</i>
<i>karēkh</i>	<i>ka^urik, ka^urikh</i>
<i>kārikh</i>	<i>karik.</i>
<i>korukh</i>	<i>karuk, koruk, kuruk.</i>
<i>kūr^ukh</i>	<i>karuk.</i>
<i>porukh</i>	<i>paduk.</i>
<i>phut^oruk</i>	<i>phut^oruk.</i>
<i>āsakh</i>	<i>āsak.</i>
<i>ōsukh</i>	<i>āsuk, ōsuk.</i>

KAULA	STEIN
<i>hasakh</i>	<i>hasak.</i>
<i>mushtākh</i>	<i>mushtāk.</i>
<i>wātak</i>	<i>vātak.</i>
<i>dyutukh</i>	<i>d^vūthuk,</i> <i>d^vutuk,</i> <i>d^vūtuk,</i> <i>dyutuk.</i>
<i>hyotukh</i>	<i>h^vūtuk.</i>
<i>dits^ukh</i>	<i>ditsuk.</i>
<i>thōvikh</i>	<i>thāvīk.</i>
<i>thōv^ukh,</i>	<i>thā^vuk.</i>
<i>miliv^ukh</i>	<i>mil^vuk.</i>
<i>trōwukh</i>	<i>trāvuk.</i>
<i>yēkh</i>	<i>yek.</i>
<i>āyēkh</i>	<i>āyak.</i>
<i>byākh</i>	<i>b^vēk, byāk.</i>
<i>byēkh</i>	<i>b^vēk.</i>
<i>bacyōkh</i>	<i>bachōk.</i>
<i>lōyikh</i>	<i>lāyak.</i>
<i>lōyukh</i>	<i>lāyuk.</i>
<i>nyūkh</i>	<i>nyūk.</i>
<i>anyūkh</i>	<i>anyūk.</i>
<i>niyēkh</i>	<i>niyak.</i>
<i>pēyēkh</i>	<i>p^veyak.</i>
<i>h^vrēyēkh</i>	<i>h^vrēyek.</i>
<i>karyūkh</i>	<i>karūk.</i>
<i>mōryūkh</i>	<i>mā^vūk,</i> <i>mā^vryūk.</i>
<i>bōzakh</i>	<i>bōzak.</i>
<i>dizikh</i>	<i>dīz^vek.</i>
<i>lazakh</i>	<i>lajak.</i>
<i>nīzikh</i>	<i>n^vāzik, n^vēzik,</i> <i>n^vēzik, nazdik,</i> <i>nēzik.</i>
<i>dāp^vzēkh</i>	<i>dābzīk.</i>
<i>sapüz^ukh</i>	<i>sap^vzak.</i>
<i>alāh</i>	<i>alla, allāh.</i>
<i>bulbulāh</i>	<i>bulbula.</i>
<i>luh-luh</i>	<i>lolo, lolō.</i>
<i>kālāh</i>	<i>kāla.</i>
<i>salāh</i>	<i>salā.</i>

KAULA	STEIN
<i>sölāh</i>	<i>sāla.</i>
<i>zālāh</i>	<i>zāla, zālā.</i>
<i>shēmāh</i>	<i>shamā, shamā.</i>
<i>kōm^uāh</i>	<i>kāma.</i>
<i>tamāh</i>	<i>tamā.</i>
<i>matī māh</i>	<i>mat^vma.</i>
<i>wumāh</i>	<i>ruma.</i>
<i>nōh</i>	<i>nu.</i>
<i>bīnāh</i>	<i>bīnā.</i>
<i>dānāh</i>	<i>dūnā.</i>
<i>gōnāh</i>	<i>guru</i>
<i>wuchunāh</i>	<i>vuchuna.</i>
<i>zanānāh</i>	<i>zanānā.</i>
<i>vīg^vnāh</i>	<i>vīg^vnyu.</i>
<i>daph</i>	<i>dap.</i>
<i>thaph</i>	<i>tap, thap, thaph</i>
<i>shāph</i>	<i>shāp.</i>
<i>kuluph</i>	<i>kulup.</i>
<i>sar^vph</i>	<i>sarp.</i>
<i>yinsāph</i>	<i>insāf, yin sāf.</i>
<i>yūsūph</i>	<i>yūsuf, yūsuf.</i>
<i>tāph</i>	<i>tāp.</i>
<i>rāh</i>	<i>ra.</i>
<i>brōh</i>	<i>brō.</i>
<i>brūh</i>	<i>broh.</i>
<i>khabarāh</i>	<i>kabara.</i>
<i>brūh-brūh</i>	<i>bro-bro.</i>
<i>shēharāh</i>	<i>shchra.</i>
<i>phakīrāh</i>	<i>fakīra.</i>
<i>phikīrāh</i>	<i>fik^vra.</i>
<i>trēh</i>	<i>tre.</i>
<i>trih</i>	<i>tre.</i>
<i>vyūr^uāh</i>	<i>yūra.</i>
<i>nazarāh</i>	<i>nazar.</i>
<i>sōh</i>	<i>sā, su.</i>
<i>suh</i>	<i>so, su.</i>
<i>gūsh</i>	<i>gāsh.</i>
<i>hōsh</i>	<i>hōsh.</i>
<i>khash</i>	<i>kash, pash.</i>
<i>khōsh</i>	<i>khush, <u>khush</u>.</i>
<i>phāsh</i>	<i>phāsh.</i>

KAULA	STEIN
yih suh	yisu.
nāsh	nāsh.
nish	nish.
ōl'-nāsh	āl'nāsh.
manōsh	manōsh.
mē-nish	m'enish.
pēsh	pēsh.
pharōsh	pharōsh.
trēsh	trās, trēsh.
wōsh	vōsh.
gwāsh	ghāsh, gāsh.
ta wōsh	tavōsh.
yīsāh	īsā.
bakh ^a cōyish	bakcāyish, bakhshāyish.
ath	at, at', at, at', a't', ath.
ōth	āth.
tih	ti.
bōj'-bath	bāj'vat.
dith	dit.
kaḍith	ka'rit, ka'rit, ka'rith.
gandith	gandit.
wōridāth	va'r' dāth.
gath	gat.
lōgith	lāgit.
shōngith	shungit.
hath	hat, hat.
hēth	het, hit, hitsan, h'et, h'eth, h'eth.
bihith	behit, bihit, bihith.
khath	khath.
tākhkhith	tākhīt, tākīt.
daskhath	daskath.
maslahath	muslaḥ hat, muslahat.
nahith	nahit.
ziyāphath	ziāfat.

KAULA	STEIN
rahath	rahat.
mārahath	mār'hat.
ḍishith	ḍēshit.
mashith	māshit.
mathith	matit.
wōthith	vuthit, vutit.
dyūthuth	dyūthut.
kath	kat, kath.
kēth	k'et, kyet, kh'ath, khyath.
akith	a'kith.
kōtāh	kōta.
nōktāh	nukhta.
sak'ath	sak.
pōlith	pā'lith.
tulith	tulit.
wōlith	vālith.
zōlith	zālith.
math	mat.
yimāmāth	yimāmat.
tāmāth	tāmat.
yāmāth	yāmat.
khazmath	kismat.
khizmath	khismat.
nūth	n'it.
anith	anit.
bōnth	bōnt.
amānāth	amānat.
brōnth	brōnt.
wanith	vanit.
zīnith	z'ēnith.
wūñ'ath	vañ'yit.
path	pat, path.
pēth	p'et, p'et, pyet, pyet, p'eth, p'eth.
bāpath	bāpat.
hāpath	hāpat.
hāputh	hāput.
papith	papit.

KAULA	STEIN
<i>rūth</i>	<i>rāt, rāth.</i>
<i>rēth</i>	<i>rit, r^eeth.</i>
<i>rath</i>	<i>rat.</i>
<i>barith</i>	<i>barit.</i>
<i>sōmb^arith</i>	<i>sumbrit.</i>
<i>khōrāth</i>	<i>khārāt.</i>
<i>phirith</i>	<i>phirit.</i>
<i>phūrith</i>	<i>phērit, phīrit,</i> <i>phērith,</i> <i>phe^rrith.</i>
<i>shīrith</i>	<i>shērit.</i>
<i>watharith</i>	<i>vata^rrith.</i>
<i>karēth</i>	<i>ka^rrit.</i>
<i>karith</i>	<i>karit, karit,</i> <i>ka^rrit, ka^rrit,</i> <i>ka^rrith, ka^rrith.</i>
<i>koruth</i>	<i>karut, kurut.</i>
<i>marith</i>	<i>marit.</i>
<i>māraith</i>	<i>mārat.</i>
<i>mōrith</i>	<i>mā^rrit.</i>
<i>nīrith</i>	<i>nērit, nē^rrith.</i>
<i>prath</i>	<i>prat.</i>
<i>pōrith</i>	<i>pā^rrit.</i>
<i>pūrith</i>	<i>pā^rrit.</i>
<i>sōrith</i>	<i>sā^rrit.</i>
<i>sūrath</i>	<i>sūrath.</i>
<i>khōbsūrath</i>	<i>khāb surat,</i> <i>khōbsurat,</i> <i>khōb sūrath,</i> <i>khōbsūrath,</i> <i>khōb-sūrath.</i>
<i>mutsarith</i>	<i>mut^srit.</i>
<i>dōh ta rāth</i>	<i>dokht^arāt.</i>
<i>sath</i>	<i>sat, sat^h.</i>
<i>sāth</i>	<i>sāth.</i>
<i>rukhsath</i>	<i>rukhsat,</i> <i>rukhsath.</i>
<i>kōsith</i>	<i>khāsith, khā^ssith.</i>
<i>lāl sath</i>	<i>lāl^asat.</i>
<i>phursath</i>	<i>fursath.</i>
<i>wasth</i>	<i>vast.</i>

KAULA	STEIN
<i>wasith</i>	<i>vasit.</i>
<i>sōyīsth</i>	<i>sāyist.</i>
<i>tath</i>	<i>tat, tath, tat^v.</i>
<i>khatith</i>	<i>ka^ttith.</i>
<i>ratith</i>	<i>ratit, ratit.</i>
<i>mōkh ratith</i>	<i>mokratit.</i>
<i>tsatith</i>	<i>tsa^ttith.</i>
<i>wōtith</i>	<i>vātith, vā^ttith.</i>
<i>dabōvith</i>	<i>dabāvit.</i>
<i>wath</i>	<i>vat, vath.</i>
<i>wāth</i>	<i>vāt.</i>
<i>wōth</i>	<i>vut.</i>
<i>wōth</i>	<i>vut, vut.</i>
<i>hōwuth</i>	<i>hāvut.</i>
<i>thāwath</i>	<i>thāvat.</i>
<i>thōvuth</i>	<i>thāvut.</i>
<i>wōkavith</i>	<i>vok^avit.</i>
<i>sōmb^arōvuth</i>	<i>sōmb^arāvuth.</i>
<i>trōvith</i>	<i>trāvit, trā^vvit,</i> <i>trā^vvith,</i> <i>trā^vvith.</i>
<i>tsāv ath</i>	<i>tsāvat.</i>
<i>yēth</i>	<i>yat.</i>
<i>yith</i>	<i>yat, yat, yet,</i> <i>yath.</i>
<i>tarbyēth</i>	<i>tara byat.</i>
<i>mashīyēth</i>	<i>mashīyat.</i>
<i>zuryāth</i>	<i>zur yāt.</i>
<i>nasīyēth</i>	<i>nasīyat.</i>
<i>nāsⁱyēth</i>	<i>na^ssⁱyat,</i> <i>na^ssⁱyat.</i>
<i>was yith</i>	<i>vasyat, vasyat</i>
<i>zāth</i>	<i>zāth.</i>
<i>būzith</i>	<i>bōzith.</i>
<i>būzuth</i>	<i>bōzuth.</i>
<i>munazāth</i>	<i>mun^azāt.</i>
<i>dēva-zāth</i>	<i>dyav^azāth.</i>
<i>ts^ah</i>	<i>su, tsā, tsā, ts</i> <i>tsu.</i>
<i>atsh</i>	<i>at.</i>
<i>gatsh</i>	<i>gats, gatsⁱ.</i>

KAULA	STEIN
<i>shōts^h</i>	<i>shūts.</i>
<i>shēkhtsāh</i>	<i>sakhtsa.</i>
<i>kēntsāh</i>	<i>k^vētsa.</i>
<i>tsōrats^h</i>	<i>tsōrastā.</i>
<i>vih</i>	<i>v^ve.</i>
<i>wōh</i>	<i>voh.</i>
<i>dawāh</i>	<i>dava, davā.</i>
<i>dāwāh</i>	<i>dāvā.</i>
<i>hawāh</i>	<i>havā.</i>
<i>bēnawāh</i>	<i>bē navā.</i>
<i>siwāh</i>	<i>siva.</i>
<i>photuwāh</i>	<i>photo va.</i>
<i>nēcyrwāh</i>	<i>nichuva.</i>
<i>yih</i>	<i>ye, yi, yim, yiy.</i>
<i>yuh</i>	<i>yi.</i>
<i>yūh</i>	<i>yi, yū.</i>
<i>tōb^tyāh</i>	<i>tā^tbya.</i>
<i>khyuh</i>	<i>khyau.</i>
<i>āth^t kyāh</i>	<i>at^tkyā.</i>
<i>kyāh</i>	<i>k^va, kya, kyā,</i> <i>kyah. Cf. kyā.</i>
<i>ās^t kyāh</i>	<i>as^tkyā.</i>
<i>wārayāh</i>	<i>vārya, vāryā.</i>
<i>kōtyāh</i>	<i>kāi t^va, kā^tt^va,</i> <i>kā^ttya.</i>
<i>āyē yih</i>	<i>āyiyē.</i>
<i>z^ah</i>	<i>za, ze, z^vi.</i>
<i>zāh</i>	<i>za.</i>
<i>hānzāh</i>	<i>hānzā.</i>

Words ending in *j*

<i>bāj</i>	<i>bāj^a, bājā.</i>
<i>khar^aj</i>	<i>kharj, khar^aj.</i>
<i>māhrāj</i>	<i>mah^arāj.</i>

Words ending in *l*

<i>bulbul</i>	<i>bulbul.</i>
<i>dil</i>	<i>dil.</i>
<i>badal</i>	<i>badal.</i>
<i>gāl</i>	<i>gāl.</i>
<i>hāl</i>	<i>hāl.</i>
<i>bōd^thāl</i>	<i>bānd^thāl.</i>

KAULA	STEIN
<i>phal</i>	<i>phal.</i>
<i>tsā^tuhāl</i>	<i>tsat^thāl, tsāt^thāl</i>
<i>jēl</i>	<i>jal.</i>
<i>kāl</i>	<i>kāl.</i>
<i>shēkul</i>	<i>shakāl.</i>
<i>lāl</i>	<i>lāl, lāl^a, lal.</i>
<i>alil</i>	<i>alil.</i>
<i>dalil</i>	<i>dalil.</i>
<i>zalil</i>	<i>zatil.</i>
<i>māl</i>	<i>māl, māl^a.</i>
<i>mōl</i>	<i>mul.</i>
<i>lālmāl</i>	<i>lāl māl.</i>
<i>nāl</i>	<i>nāl.</i>
<i>pal</i>	<i>pal.</i>
<i>as^al</i>	<i>asl, asāl.</i>
<i>tal</i>	<i>tal, thal.</i>
<i>chēh tal</i>	<i>chetal.</i>
<i>putal</i>	<i>putal.</i>
<i>wātal</i>	<i>vātal.</i>
<i>mārawātāl</i>	<i>mārawātāl.</i>
<i>tsāwul</i>	<i>tsāvul.</i>
<i>sawāl</i>	<i>savāl.</i>
<i>ku^twāl</i>	<i>ku^tvāl, ku^tvāl.</i>
<i>pyāwāl</i>	<i>pyāvāl^al.</i>
<i>azal</i>	<i>azal, azāl.</i>

Words ending in *m*

<i>ām</i>	<i>ām.</i>
<i>dim</i>	<i>dim.</i>
<i>ādam</i>	<i>ādam.</i>
<i>kadam</i>	<i>kadam, kadam.</i>
<i>mukadam</i>	<i>mukadam.</i>
<i>sapodum</i>	<i>sapanum.</i>
<i>yīdam</i>	<i>īdam.</i>
<i>gōm</i>	<i>gōm.</i>
<i>mangum</i>	<i>mangum.</i>
<i>chēm</i>	<i>chām, chem.</i>
<i>chim</i>	<i>chīm, chum.</i> <i>ch^vum, chyum</i>
<i>chum</i>	<i>chum, chum^a,</i> <i>chum^a.</i>

KAULA	STEIN
larē chim	larichim.
lōhlari chim	lō larichim.
wuchēm	vuchun.
wuchim	vuchun
gōham	gōham.
lagaham	lag ^o ham.
tagihēm	tag ^o eham.
pātashcham	pādshaham, pādshaham, pādshahan.
khām	khām, kām.
muhim	mohim, muhim, muh ^o im.
dop ^u ham	dop ham.
yibrāhim	ibrāhim.
mōr ^u ham	mōrham.
khashēm	khashim.
dyūthum	dyūthum.
kūr ^u tham	k ^o r tam.
tsē kūr ^u tham	tsik ^o r tam.
gatshēm	gats ^o em.
kam	kam.
hakīm	hakīm.
hukum	hukam, hukm, hukum.
mahkam	mah kam, mahkam.
lākam	lākam.
aslāmalaikum	aslā malaikum.
wālaikum	vālai kum.
ālam	ālam.
gōlām	gulām.
halam	halam.
salām	salām, ṣalāma.
zūlm	zūlm.
nam	nam.
nōm	nom.
lod ^u nam	lud ^o nam, lud ^o nam, ludnam.
gatshanam	gatse nam.

KAULA	STEIN
wālanam	vāle nam.
tsōñ ^u nam	tsāny nam.
dapanam	dapanam.
dop ^u nam	dopu nam.
dōr ^u nam	dā ^o ri nam.
harēnam	kā ^o ri nam.
karinam	karnam.
kor ^u nam	kur nam, kur ^u nam.
tōr ^u nam	tā ^o ri nam.
tsāt ^u nam	tsēt ^u nam.
wanum	vanum.
hāwanam	hāv ^o nam.
hōw ^u nam	haunam.
thōw ^u nam	thā ^u nam.
trōw ^u nam	traunam, trāunam, trā ^u nam.
lōy ^u nam	lāy ^u nam.
añām	añyām.
arām	arām.
bar ^o m	barām.
garam	garm.
mah ^o ram	maḥ ^o ram.
karēm	kairim.
kārim	karim, ka ^o rim
kūr ^u m	karūm.
yikrām	ikrām.
narm	naram.
kasam	kasm, khasam, kasam.
kas ^o m	kas ^o m.
āsīm	āsīm.
ōsum	āsum.
tam	tam.
tim	tim, tim ^o , tim ^o .
tum	tum.
ditam	ditam.
ditim	ditim.
bēhtam	beh tam.
wuch ^u tōm	vuch tōm.

KAULA	STEIN
<i>khētam</i>	<i>k'e tam.</i>
<i>hāvtam</i>	<i>hāvtam.</i>
<i>thāvtam</i>	<i>thāvtam, thūv tam.</i>
<i>yitam</i>	<i>yitam.</i>
<i>bōztam</i>	<i>bōz tam.</i>
<i>thāwum</i>	<i>thāwum, tāvum.</i>
<i>dop^uwam</i>	<i>dopūm.</i>
<i>wāwim</i>	<i>varim.</i>
<i>yim</i>	<i>yim.</i>
<i>āyām</i>	<i>āyām.</i>
<i>āyēm</i>	<i>āyem.</i>
<i>diyūm</i>	<i>diyūm.</i>
<i>gayēm</i>	<i>gayem.</i>
<i>tshājyām</i>	<i>tsān^v jān.</i>
<i>anyūm</i>	<i>añyūm.</i>
<i>banyōm</i>	<i>ban^vām.</i>
<i>wanyūm</i>	<i>van^vūm.</i>
<i>pyōm</i>	<i>pyōm.</i>
<i>pēyēm</i>	<i>peyem.</i>
<i>dapyām</i>	<i>dap^vām.</i>
<i>dāp^zēm</i>	<i>dap^zim.</i>

Words ending in n

<i>an</i>	<i>an.</i>
<i>bōn</i>	<i>bun.</i>
<i>bābān</i>	<i>bāban.</i>
<i>shūbān</i>	<i>shōbān, shūbān.</i>
<i>sōhiban</i>	<i>sāhiban.</i>
<i>lobun</i>	<i>lobun.</i>
<i>sōban</i>	<i>sāban.</i>
<i>biyābān</i>	<i>biyā bān.</i>
<i>zabān</i>	<i>zabān.</i>
<i>kālacēn</i>	<i>kāl^uchen.</i>
<i>racēn</i>	<i>rachen.</i>
<i>dōn</i>	<i>don.</i>
<i>dādēn</i>	<i>dāden.</i>
<i>gaḍān</i>	<i>garān.</i>
<i>goḍun</i>	<i>guḍun.</i>
<i>tshādān</i>	<i>tārān.</i>

Of. *tshārān.*

KAULA	STEIN
<i>kaḍan</i>	<i>kaṛan.</i>
<i>kaḍān</i>	<i>kaḍān karān.</i>
<i>kaḍōn</i>	<i>korōn^v.</i>
<i>kaḍun</i>	<i>kurun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ^un</i>	<i>kaḍin, kaḍun.</i>
<i>loḍun</i>	<i>lodun, ludun.</i>
<i>mōdān</i>	<i>mādān, ma^udān, maidān.</i>
<i>gāndin</i>	<i>gandin.</i>
<i>gonḍun</i>	<i>gundun.</i>
<i>sandēn</i>	<i>sandin, sandyan.</i>
<i>pātashēha-sandēn</i>	<i>pādshahas sandyan.</i>
<i>tasandēn</i>	<i>tasanden.</i>
<i>gardan</i>	<i>gardan.</i>
<i>wadān</i>	<i>vadān.</i>
<i>nōyidan</i>	<i>nāyidan, nā^uydan.</i>
<i>zādan</i>	<i>zādan.</i>
<i>pātashāhzādan</i>	<i>pādshāh zādan, pādshūhzādan</i>
<i>lagān</i>	<i>lagān.</i>
<i>lōgun</i>	<i>lāgun, lōgun.</i>
<i>nāgan</i>	<i>nāgan.</i>
<i>nigīn</i>	<i>nigīn.</i>
<i>mangān</i>	<i>mangān.</i>
<i>pargan</i>	<i>pargan.</i>
<i>martawāgan</i>	<i>martsevāgan.</i>
<i>zāgān</i>	<i>zāgān.</i>
<i>han</i>	<i>han, han, hen.</i>
<i>bahan</i>	<i>bahan.</i>
<i>bēhān</i>	<i>bihān.</i>
<i>subhān</i>	<i>subhān.</i>
<i>sub^uhan</i>	<i>suban.</i>
<i>chān</i>	<i>chān, ch^vān.</i>
<i>achēn</i>	<i>achan.</i>
<i>lich^un</i>	<i>lichin.</i>
<i>wuchān</i>	<i>vuchān.</i>

KAULA	STEIN
<i>wuchin</i>	<i>vuchän.</i>
<i>wuch^un</i>	<i>vuchan, vuchin,</i> <i>vucun.</i>
<i>wuchun</i>	<i>vuch^un, vuchun,</i> <i>vucun, vucun^a.</i>
<i>wuchahan</i>	<i>vucehan.</i>
<i>shēhan</i>	<i>shahan.</i>
<i>pātashāhan</i>	<i>pādshahan.</i>
<i>pūtashēhan</i>	<i>pād^ushahan,</i> <i>pādshahan,</i> <i>pādshahan,</i> <i>pādshahan,</i> <i>pādshahan.</i>
<i>ratshi-han</i>	<i>ratsq han.</i>
<i>khän</i>	<i>khän.</i>
<i>khēn</i>	<i>khyen.</i>
<i>ōkhun</i>	<i>ākhun, ākhun.</i>
<i>köd-khän</i>	<i>kād khän.</i>
<i>likhan</i>	<i>likhan.</i>
<i>likhän</i>	<i>lekhän.</i>
<i>mahalakhän</i>	<i>mahala kän,</i> <i>mah^alakhän.</i>
<i>lyukhun</i>	<i>likhun.</i>
<i>musla-han</i>	<i>musl^ahan.</i>
<i>k^anahan</i>	<i>kän^ahan.</i>
<i>pinhän</i>	<i>pin hām.</i>
<i>pahän</i>	<i>pahan, pahan.</i>
<i>taraphan</i>	<i>tarfan.</i>
<i>yūsūphan</i>	<i>yusūfan.</i>
<i>kär^u-han</i>	<i>kä^ud^uhen.</i>
<i>nāra-han</i>	<i>när^ahan.</i>
<i>shēn</i>	<i>shen.</i>
<i>dēshän</i>	<i>dēshän.</i>
<i>nishin</i>	<i>nishan, nishin,</i> <i>nisan.</i>
<i>nishin</i>	<i>nishin.</i>
<i>hamnishin</i>	<i>ham nishin.</i>
<i>athan</i>	<i>athan.</i>
<i>bata-han</i>	<i>battahan.</i>
<i>tsēth han</i>	<i>tsethan.</i>
<i>kathan</i>	<i>kathen.</i>

KAULA	STEIN
<i>pöthin</i>	<i>pāthin, pātin.</i>
<i>kär^uthan</i>	<i>kä^urtan.</i>
<i>ōs^uthan</i>	<i>ōstan.</i>
<i>tsnun</i>	<i>tsün.</i>
<i>gatsan</i>	<i>gatsan.</i>
<i>gatsän</i>	<i>gatsän, gatsun.</i>
<i>pryutshun</i>	<i>prütsun.</i>
<i>dawāhan</i>	<i>davāhan.</i>
<i>mōkalāwahun</i>	<i>muk^alāwə hun.</i>
<i>jän</i>	<i>jän.</i>
<i>dujän</i>	<i>dujän.</i>
<i>rājēn</i>	<i>rājan.</i>
<i>tuj^un</i>	<i>tuh jin, tujen,</i> <i>tujy^an.</i>
<i>kan</i>	<i>kan.</i>
<i>kun</i>	<i>kōna, kun.</i>
<i>ō-kun</i>	<i>ōkun.</i>
<i>path-kun</i>	<i>pat^a kun,</i> <i>patkun.</i>
<i>lēkan</i>	<i>lekan, l^uekan.</i>
<i>lōkan</i>	<i>lōkan.</i>
<i>mulkan</i>	<i>mulken.</i>
<i>makän</i>	<i>makän.</i>
<i>lā-makän</i>	<i>lā makän.</i>
<i>shēnākan</i>	<i>shinākan.</i>
<i>pakän</i>	<i>pakän.</i>
<i>pakun</i>	<i>pakun.</i>
<i>mārakan</i>	<i>mār^akan.</i>
<i>miskin</i>	<i>miskin.</i>
<i>cālän</i>	<i>chälän</i> <i>chälänə.</i>
<i>ningalän</i>	<i>ning^alän.</i>
<i>hēlän</i>	<i>helen.</i>
<i>cholun</i>	<i>cholun, chulun.</i>
<i>phölän</i>	<i>pholän.</i>
<i>shölän</i>	<i>shölän.</i>
<i>mōkalan</i>	<i>muklan.</i>
<i>lālan</i>	<i>lālan.</i>
<i>malan</i>	<i>malan.</i>
<i>krālan</i>	<i>krālan.</i>
<i>tsälän</i>	<i>tsälän.</i>

KAULA	STEIN
<i>tulān</i>	<i>tulān.</i>
<i>tulin</i>	<i>tulin.</i>
<i>tulun</i>	<i>tulun.</i>
<i>putalēn</i>	<i>putalin.</i>
<i>uātalan</i>	<i>vāt^olan, vāt^olan.</i>
<i>mārawātalan</i>	<i>mār^ovātalan,</i> <i>mār^ovātelan,</i> <i>mārawāt^olan,</i> <i>māre vāt^olan,</i> <i>māre vāt^olan,</i> <i>mārevāt^olan,</i> <i>mārevātalan.</i>
<i>tsalān</i>	<i>tsalān.</i>
<i>walān</i>	<i>valān.</i>
<i>wālān</i>	<i>vālān.</i>
<i>wālun</i>	<i>vālun.</i>
<i>wolun</i>	<i>vulun.</i>
<i>kuṭ^owālan</i>	<i>koṭvālan,</i> <i>kuṭvālen.</i>
<i>mukadaman</i>	<i>mukā daman.</i>
<i>gāman</i>	<i>gāman.</i>
<i>shāman</i>	<i>shāman.</i>
<i>lamān</i>	<i>lamān.</i>
<i>gölāman</i>	<i>gulāman,</i> <i>gulāman.</i>
<i>nōman</i>	<i>noman.</i>
<i>armān</i>	<i>armān.</i>
<i>asmān</i>	<i>asmān.</i>
<i>sāmān</i>	<i>sāmān.</i>
<i>timan</i>	<i>timan, timan.</i>
<i>yiman</i>	<i>yiman, yiman.</i>
<i>sulaymān</i>	<i>sulaimān.</i>
<i>mizmān</i>	<i>mēz^omān.</i>
<i>nīn</i>	<i>nīny.</i>
<i>anān</i>	<i>anān.</i>
<i>anōn</i>	<i>anōn.</i>
<i>anun</i>	<i>anun, anun.</i>
<i>onun</i>	<i>anun.</i>
<i>banān</i>	<i>banān.</i>
<i>d^onān</i>	<i>dōnān.</i>
<i>khānan</i>	<i>kūnan.</i>

KAULA	STEIN
<i>köd-khānan</i>	<i>kādkhānen.</i>
<i>nishīnan</i>	<i>nishīnan,</i> <i>nishīnan.</i>
<i>hamnishīnan</i>	<i>ham nishīnan,</i> <i>ham nishīnan</i>
<i>tsanān</i>	<i>ts^onān.</i>
<i>tsunun</i>	<i>tsunun.</i>
<i>k^onan</i>	<i>kanan.</i>
<i>k^onān</i>	<i>kanān.</i>
<i>asmānan</i>	<i>as^omānan.</i>
<i>lōnān</i>	<i>lōnān.</i>
<i>nanān</i>	<i>nanān.</i>
<i>pananēn</i>	<i>panenen,</i> <i>paneneñy,</i> <i>panen^ven.</i>
<i>tiy nanān</i>	<i>tīnanān.</i>
<i>zanānan</i>	<i>zanānan,</i> <i>zanānan.</i>
<i>panin</i>	<i>pan^ven.</i>
<i>shētānan</i>	<i>shētānan.</i>
<i>wanan</i>	<i>vanan, vanan</i> <i>vanān.</i>
<i>wanān</i>	<i>vanān.</i>
<i>wanun</i>	<i>vanun.</i>
<i>wonun</i>	<i>vunun.</i>
<i>cyānēn</i>	<i>chān^ven,</i> <i>ch^vāñyēn.</i>
<i>myānēn</i>	<i>myānen.</i>
<i>zānan</i>	<i>zānan.</i>
<i>zanēn</i>	<i>zanen, zan^ven.</i>
<i>zēnan</i>	<i>z^vēnan.</i>
<i>zēnān</i>	<i>zēnān.</i>
<i>ūñ^un</i>	<i>añyēn, anyin.</i>
<i>tsuñ^un</i>	<i>tsin^van, tsīnyēn.</i>
<i>zafēn</i>	<i>zanyen.</i>
<i>pān</i>	<i>pān.</i>
<i>dapān</i>	<i>dapān, dapān,</i> <i>dopān.</i>
<i>dapun</i>	<i>dapun.</i>
<i>dopun</i>	<i>dopun.</i>
<i>borun</i>	<i>borun, burun.</i>

KAULA	STEIN
sömb ^a rān	sumb ^a rān.
dūran	dūran.
gudarun	gud ^a run.
töyiphdāran	tā'fadūran.
kārdāran	kārdāran.
garan	garan.
bög ^a rēn	bāg ^a ren.
södāgāran	södāgarān, södāgūran.
āhan-gārān	ahengārān.
harān	harān.
khōran	kurān.
phērān	phērān.
thaharān	tah ^a rān.
wōtharān	vutherān, vutharān ^y .
tsārūn	tsūrān. Cf. tsāḍān.
mējēran	mējāran.
karān	karān.
karēn	ka ^r 'in, ka ^r 'in.
kārin	ka ^r in, ka ^r 'in.
karun	karun.
korun	ka ^r un, korun, kurun.
kūr ^u n	ka ^r an, karun, karūn, ka ^r an, ka ^r un, ka ^r 'in, ka ^r 'in, korun.
phakīran	fakīran, fukīran.
lārān	lāḍān, lārān.
marān	marān.
mōrun	mārun, mōrun.
narān	na ^r an.
nērān	nerān, nērān.
nērun	nērun.
paran	para ⁿ .
parān	paḍān, parān.
pīran	pīran.
porun	paḍun.

KAULA	STEIN
pör ^u n	pīran.
pūrun	pōrun, purun.
prārān	prārān.
srān	srān.
sārān	sārān.
misaran	mīsten.
trēn	tren.
tārān	tūrān.
katarān	ka ^t 'rān.
pētarun	pitarun.
mutsarēn	mut ^s 'rin.
mutsorun	mut ^s 'run.
jānāwāran	janavāran.
yāran	yārān.
yīran	yiran.
yīrān	īrān.
guzarān	guzrān.
wazīran	vazīran, vazīran
sān	sān.
āsun	āsun.
khasān	khasān.
kōsun	khāsun, khōsun.
yinsān	insān, yinsūn.
pōsan	pāsān, pāsān.
ōs ^u san	āsān.
wasān	vasān.
tān	tān.
ditin	dīhin, di ^t 'nas.
hatan	hatan.
pōkhtan	pukhtan.
shētān	shētān.
bikarmājētan	vikarmājītan.
latan	latan.
pōtēn	pōt ^y en.
hāpatan	hāpatan.
rētan	ritan.
rotun	rotun, rutun.
baritēn	bart ^y en.
salan	salan, salan.
sōtin	sāitin, sā ^t 'lin, sūitin.

KAULA	STEIN
mastan	mast.
grēstlēn	grēst ^l en.
nayistān	nayis tān, nayis tān ^l .
tōtan	tōtan, tōtan.
wātān	vātān.
thāvtan	thāv ^t tan.
dyutun	d ^y ūthun, d ^y utun, d ^y ūtun, dyutun, dyūtun.
hyotun	h ^y ūtun, hyūtun.
tsōn	tsun, tsuan.
bātsan	bātsan, bātsan, bātsen.
dits ^a n	ditsan, ditsan, ditsun.
hētsan	hitsan.
hēs ^a n	hitsan, hitsan, hitsun, h ^y eten.
shēkhtsan	shakhtsan.
pāntsan	pāntsen.
wan	van.
wān	vān.
bōwun	bāvun.
cēwān	ch ^y avān.
nēcivēn	nech ^y vin, nechevin.
wōranēcivēn	vura n ^y ech ^y vin.
diwān	divān.
gōv ^a n	gāvun.
bāgwān	bāgvān.
hēwān	h ^y evān.
hōwun	hāvun, hōvun.
chāwān	chāvān.
chāwun	chāvun.
khēwān	khyavān, khyevān, k ^y avān.
thāwān	thāvān.
thōwun	thāvun.
lālāwān	lālāvān.

KAULA	STEIN
banōwun	banāvun.
manganōwun	mañge nāvun.
ḍakhanāwān	dakhē nāvān.
pakanāwān	pak ^y nāvān.
khananōwun	khanenāvun.
ṣhananōvin	ṣanānāvin.
garanāwān	gara nāvān.
karanōwun	karanāvun.
karanōv ^u n	kar navin ^y .
wātanāwān	vāt ^y nāvān.
wātanōwun	vāle nō vun, vāt ^y nāvun, vatānāvun.
wātanōw ^u n	vātānāvun.
wāna-wān	vān ^a vān.
parzanāwān	parzenāvān.
parzanōwun	parze nā vun, parze nā ^y vun
pāwun	pāvun.
pēwān	p ^y evān, p ^y ivān.
riwān	rivān.
trāwān	trāvān.
trōwun	trāvun, trāvun, trāvun.
trōv ^u n	trāvun.
nōtuwān	nōt ^y vān.
wartāwān	var ^t lāvān.
yiwān	yivān.
bāyēn	bāyen.
biyēn	beyen.
cēyēn	chayen.
khōdāyēn	khudāyen.
pūtashōhriyēn	pādshahriyān.
khyōn	khyān, kyōn.
ṣujyān	tu jān.
lāyān	lāyān.
lōyin	lāyin.
lōy ^u n	lāyin.
lōyun	lāyun, lāyun.
khālyūn	khā ^y lyūn.
vālyūn	vālyūn.

KAULA	STEIN
<i>nyūn</i>	<i>nyūn.</i>
<i>niyūn</i>	<i>niyūn.</i>
<i>pēyin</i>	<i>p^viyen.</i>
<i>mōryūn</i>	<i>mā^rryūn.</i>
<i>phuṭ^aryūn</i>	<i>phuṭa r^vūn.</i>
<i>zan</i>	<i>zan.</i>
<i>zān</i>	<i>zān.</i>
<i>zīn</i>	<i>zīn.</i>
<i>bōzan</i>	<i>bōzan.</i>
<i>bōzān</i>	<i>bozān, bōzān.</i>
<i>bōzun</i>	<i>bōzun.</i>
<i>būzun</i>	<i>bōzun.</i>
<i>dazān</i>	<i>dazān.</i>
<i>tirandāzan</i>	<i>tīran dāzan.</i>
<i>lāzan</i>	<i>lāzan.</i>
<i>lüz^un</i>	<i>lāzun.</i>
<i>nāzan</i>	<i>nāzan.</i>
<i>rōzan</i>	<i>rōzan.</i>
<i>rōzān</i>	<i>rōzān.</i>
<i>sūzun</i>	<i>sōzun.</i>
<i>thōvⁱzēn</i>	<i>thāivzin.</i>
Words ending in <i>ñ</i>	
<i>āñ</i>	<i>āñy.</i>
<i>gōḍañ</i>	<i>guḍaⁱñy, guḍeny, guḍeñy.</i>
<i>kangañ</i>	<i>kangañ^v.</i>
<i>kañ</i>	<i>kañⁱ.</i>
<i>kiñ</i>	<i>kañⁱ.</i>
<i>kākañ</i>	<i>kākin^v.</i>
<i>tāñ</i>	<i>tāny^o, tāñy.</i>
<i>kus-tāñ</i>	<i>kustāny.</i>
<i>ot^v-tāñ</i>	<i>ottāñy, ot^v-tāñy.</i>
<i>yot^v-tāñ</i>	<i>yuttāñy.</i>
<i>yut^v-tāñ</i>	<i>yutāñy.</i>
<i>yotāñ</i>	<i>yu tāñy.</i>
<i>yutāñ</i>	<i>yutāñy.</i>
<i>wōñ</i>	<i>vu, vuny.</i>
<i>wuñ</i>	<i>vo, vu, vū, vun, vony, vun^v, vuny, voñy, vuñy.</i>

KAULA	STEIN
<i>pānawōñ</i>	<i>pane vāⁱnⁱ, pāne vān^v, pāne vāñy, pānevāñy, pane vāny.</i>
<i>pānawūñ</i>	<i>pānevāñy.</i>
<i>katawañ</i>	<i>kaṭa vañy.</i>
<i>yāñ</i>	<i>yāñy.</i>
Words ending in <i>r</i>	
<i>ār</i>	<i>ār.</i>
<i>bar</i>	<i>bar.</i>
<i>bār</i>	<i>bār.</i>
<i>gabar</i>	<i>gab^r, gaḅar.</i>
<i>khavar</i>	<i>kaḅar, khab^r, khabar, khabar.</i>
<i>bē-khabar</i>	<i>bē khabar.</i>
<i>ayālbār</i>	<i>ayāl bār.</i>
<i>nēbar</i>	<i>nebar, neḅar.</i>
<i>barābar</i>	<i>barāḅar.</i>
<i>darbār</i>	<i>darbār.</i>
<i>sōbir</i>	<i>sābir.</i>
<i>tōbīr</i>	<i>tāⁱbīr.</i>
<i>zabar</i>	<i>zabar, zab^r, zabar.</i>
<i>dar</i>	<i>dar, ḍar.</i>
<i>dūr</i>	<i>dūr.</i>
<i>bēdār</i>	<i>bedār, bēdār.</i>
<i>ḍīdār</i>	<i>ḍīdār.</i>
<i>bah^odūr</i>	<i>bah^odūr, bah^odūr.</i>
<i>andar</i>	<i>andar.</i>
<i>bēbi andar</i>	<i>bebīnd^r, nēnd^r</i>
<i>nēnd^r</i>	<i>nīndār.</i>
<i>gar</i>	<i>gar.</i>
<i>gār</i>	<i>gār.</i>
<i>gōr</i>	<i>gār, gāⁱri.</i>
<i>agar</i>	<i>agar.</i>
<i>āgur</i>	<i>āgur.</i>
<i>parwardigār</i>	<i>parvardigār.</i>
<i>sōdāgar</i>	<i>saudāgar.</i>

KAULA	STEIN
sōdāgār	saudāgar, saudāgār, sōdāgār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yingar.
zargar	zargar.
bōz'gār	bāzi gār.
har	har.
bahār	bahār.
shēhar	shahar.
mashhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphūr	vāphūr.
shēmshēr	shamshēr.
nēth ^{ar}	nēth ^{ar} , n'ctar.
pathar	pathar, putar, patar.
zahar	zahar, zehur.
mējēr	mējār.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakīr	fakīr.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	naukar, nūūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmūr.

KAULA	STEIN
khumār	kumār.
shēlmār	shahmār, shahmār.
shumār	shumār.
bē-shumār	bē shumār, bēshumār.
kashmār	kashmūr.
nār	nār.
nēr	nēr.
sōnar	sunar.
zārapār	zār ^o pār, zāra pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sūr.
sēr	sēr.
sūr	sūr.
sūr	sūr.
sangsār	sang sār.
takhsūr	tahsūr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr ⁱ .
abtār	ābtār.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vir	vir.
bāwar	bāvar.
wumēdwār	wumedvār.
jānāwār	jān ^o vār, jānavār.
sawār	savār.
baktāwār	bakhtāvār.
zōrāwār	zōrāvār.
yār	yār, yār ^o .
yōr	yōr.
dyār	dyār.

KAULA	STEIN
<i>hushyār</i>	<i>hushār.</i>
<i>tayār</i>	<i>taiyār.</i>
<i>zār</i>	<i>zār.</i>
<i>zōr</i>	<i>zōr.</i>
<i>bāzar</i>	<i>bāzar.</i>
<i>nazar</i>	<i>naz^r, nazar,</i> <i>nazar.</i>
<i>mōnzur</i>	<i>mānzūr.</i>
<i>vazīr</i>	<i>vazīr.</i>

Words ending in *s*

<i>ās</i>	<i>ās, ās.</i>
<i>ābas</i>	<i>ābas.</i>
<i>dōbas</i>	<i>dobas.</i>
<i>khābas</i>	<i>kābus.</i>
<i>sōbas</i>	<i>sābas.</i>
<i>dis</i>	<i>disā.</i>
<i>baḍis</i>	<i>baḍis.</i>
<i>dōdis</i>	<i>dāⁱdis.</i>
<i>khōḍas</i>	<i>khūḍas.</i>
<i>kōdis</i>	<i>kāⁱdis.</i>
<i>kākadas</i>	<i>kākadas.</i>
<i>maḍis</i>	<i>moḍis.</i>
<i>andas</i>	<i>andas.</i>
<i>čēndas</i>	<i>chandās.</i>
<i>handis</i>	<i>haṇdis.</i>
<i>sandis</i>	<i>sandis, saṇdis.</i>
<i>pātashīcha-sandis</i>	<i>pādshah^ssaṇdis.</i>
<i>krāwandas</i>	<i>khāv^sndas,</i> <i>khāvandas,</i> <i>kāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i>
<i>zādas</i>	<i>zūdas, zādas.</i>
<i>shāhzādas</i>	<i>shahzādas.</i>
<i>pātashūhzādas</i>	<i>pādshāh zādas.</i>
<i>gōs</i>	<i>gūs, gōs.</i>
<i>gōs</i>	<i>gās, gūs, gūs.</i>
<i>āgas</i>	<i>āgās.</i>
<i>bāgas</i>	<i>bāgas, bāgas.</i>
<i>nāgas</i>	<i>nāgas, nūgas.</i>

KAULA	STEIN
<i>palungas</i>	<i>palangas,</i> <i>palangas,</i> <i>palungas.</i>
<i>tēgas</i>	<i>t^vēgas.</i>
<i>togus</i>	<i>togus.</i>
<i>hēs</i>	<i>has.</i>
<i>sub^uhas</i>	<i>subhas.</i>
<i>chēs</i>	<i>chas, ches.</i>
<i>chis</i>	<i>chas, chis, chus.</i>
<i>chus</i>	<i>chus.</i>
<i>yih chus</i>	<i>yichus.</i>
<i>yim chis</i>	<i>yimchis.</i>
<i>wōñ chus</i>	<i>vuchus.</i>
<i>khōra chēs</i>	<i>khurachās.</i>
<i>wuchus</i>	<i>vuchus.</i>
<i>dōhas</i>	<i>dohas.</i>
<i>aj^udāhas</i>	<i>ažhdahas.</i>
<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahās.</i>
<i>mangahas</i>	<i>manga has.</i>
<i>hihis</i>	<i>hihis.</i>
<i>lyukh^uhas</i>	<i>l^vūkhas.</i>
<i>pātashāhas</i>	<i>pādshahās,</i> <i>pādshāhas.</i>
<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshahās,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshahis,</i> <i>pādⁱshāhas.</i>
<i>khas</i>	<i>khas.</i>
<i>murkhas</i>	<i>murkhas.</i>
<i>lyukhus</i>	<i>l^vūkhas.</i>
<i>on^uhas</i>	<i>aṇhas.</i>
<i>tshun^uhas</i>	<i>tsun has.</i>
<i>añēhas</i>	<i>añye has.</i>
<i>dop^uhas</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop^uhas.</i>
<i>yūsūphas</i>	<i>yusūfas, yūsufas.</i>
<i>kor^uhas</i>	<i>kurhas, kur has.</i>

KAULA	STEIN
<i>phut^or^uhas</i>	<i>phut^or^rhas.</i>
<i>tamāshēs</i>	<i>tamāshas.</i>
<i>manōshēs</i>	<i>manoshas.</i>
<i>athas</i>	<i>athas, atas.</i>
<i>bathis</i>	<i>baⁱthis.</i>
<i>kuthis</i>	<i>kuthis, kutis, kutis.</i>
<i>üñ^uthas</i>	<i>añy^hthas.</i>
<i>kor^uthas</i>	<i>kur^hthas.</i>
<i>mōr^uthas</i>	<i>mōr^hthas.</i>
<i>uōth^us</i>	<i>voth^us, vuth^us, vot^us.</i>
<i>byūth^us</i>	<i>b^yuth^us.</i>
<i>ziṭhⁱs</i>	<i>zⁱithⁱs.</i>
<i>dits^uhas</i>	<i>dits^o has.</i>
<i>gats^hēs</i>	<i>gatsas, gatses, gats^ves, gatsyes.</i>
<i>uōtsh^us</i>	<i>vutsas, vuts^us.</i>
<i>wütsh^us</i>	<i>vatsās.</i>
<i>trōw^uhas</i>	<i>trāy^h has, trāv^hhas.</i>
<i>lōy^uhas</i>	<i>lōy^ohas.</i>
<i>nyūhas</i>	<i>nyū^h has.</i>
<i>dunⁱyāhas</i>	<i>dunyⁱhas, duⁱnⁱhas.</i>
<i>wārayāhas</i>	<i>vāryahas.</i>
<i>lij^us</i>	<i>lajis.</i>
<i>rājēs</i>	<i>rājas, rājas.</i>
<i>kās</i>	<i>kās.</i>
<i>kus</i>	<i>kus.</i>
<i>akis</i>	<i>akis, akis.</i>
<i>kōmbakas</i>	<i>khumba khas.</i>
<i>sabakas</i>	<i>sabakas, sabakas.</i>
<i>dākas</i>	<i>dākas.</i>
<i>pōshākas</i>	<i>poshākas, pushākas.</i>
<i>malikas</i>	<i>malⁱkas.</i>
<i>shēnākas</i>	<i>shinākas.</i>
<i>carkas</i>	<i>char kas, charkas.</i>
<i>shēharakis</i>	<i>sheharakis.</i>

KAULA	STEIN
<i>tōkis</i>	<i>tāⁱkis, tākis.</i>
<i>yitikis</i>	<i>yeti kis.</i>
<i>dōzakas</i>	<i>dōzakas.</i>
<i>ōlis</i>	<i>ālis.</i>
<i>yiblis</i>	<i>yib^olis.</i>
<i>dilas</i>	<i>dilas.</i>
<i>khalas</i>	<i>kalas.</i>
<i>khalās</i>	<i>khalās.</i>
<i>lālas</i>	<i>lālas.</i>
<i>mōlis</i>	<i>māⁱlis, māⁱlyis.</i>
<i>nālas</i>	<i>nālas.</i>
<i>palas</i>	<i>palas.</i>
<i>pyālas</i>	<i>pyālas.</i>
<i>sālas</i>	<i>sālas.</i>
<i>sōlas</i>	<i>sālas, sūlas.</i>
<i>muslas</i>	<i>mus^olas.</i>
<i>paharawōlis</i>	<i>pah^ora vālis.</i>
<i>zālas</i>	<i>zālas, zālas.</i>
<i>mas</i>	<i>mas.</i>
<i>amis</i>	<i>amis, amis, amis suy, aⁱmis, aⁱmis.</i>
<i>ādamas</i>	<i>ād^omas.</i>
<i>pēmōs</i>	<i>pⁱimōs.</i>
<i>shikamas</i>	<i>shikmas.</i>
<i>gōlāmas</i>	<i>gulāmas.</i>
<i>halamas</i>	<i>hal^o mas, hal^omas, halamas.</i>
<i>nēmis</i>	<i>namis, n^vemis.</i>
<i>arāmas</i>	<i>arāmas.</i>
<i>tsūrimis</i>	<i>tsūrimis.</i>
<i>tamis</i>	<i>tamⁱ suy, tamis, taⁱmis.</i>
<i>satimis</i>	<i>satyamis.</i>
<i>yimis</i>	<i>yamis, yemis.</i>
<i>dōyimis</i>	<i>duyamis.</i>
<i>lōyⁱmas</i>	<i>lāy^omas.</i>
<i>trēyimis</i>	<i>treymis.</i>
<i>badanas</i>	<i>badanas, badanas.</i>

INDEX IN ORDER OF FINAL LETTERS löy^anas

KAULA	STEIN
<i>kād^anas</i>	<i>kar^ainas.</i>
<i>kođ^unas</i>	<i>kuranas.</i>
<i>mödānas</i>	<i>maidānas,</i> <i>maidānas,</i> <i>mā^adānas.</i>
<i>nādānas</i>	<i>nā dānas.</i>
<i>gond^unas</i>	<i>gund^anas.</i>
<i>gānas</i>	<i>gānas, gānas.</i>
<i>hūnis</i>	<i>hūnis.</i>
<i>sub^ahanas</i>	<i>subahanas.</i>
<i>chānas</i>	<i>ch^aanas.</i>
<i>khānas</i>	<i>khānas, kānas.</i>
<i>lyukh^unas</i>	<i>l^aūkh^anas,</i> <i>l^aūkhunas.</i>
<i>göj^unas</i>	<i>gāj^anas.</i>
<i>khöj^unas</i>	<i>khāj^anas.</i>
<i>kanas</i>	<i>kanas.</i>
<i>khöl^unas</i>	<i>kōlnas.</i>
<i>tul^anas</i>	<i>tulinas.</i>
<i>tul^unas</i>	<i>tul^unas.</i>
<i>dāmānas</i>	<i>dāmānas.</i>
<i>tsun^unas</i>	<i>tsun^anas,</i> <i>tsununas,</i> <i>tsununas.</i>
<i>pananis</i>	<i>pananas,</i> <i>pananis,</i> <i>panenis.</i>
<i>won^unas</i>	<i>vununas.</i>
<i>pānas</i>	<i>pānai, pānas,</i> <i>pānas, pānes.</i>
<i>dop^unas</i>	<i>dop^unas,</i> <i>dop^unas,</i> <i>dop^unas,</i> <i>dopunas,</i> <i>dopūnas.</i>
<i>trop^unas</i>	<i>trop^unas,</i> <i>trup^anas.</i>
<i>karēnas</i>	<i>ka^arinas.</i>
<i>kār^anas</i>	<i>karinas.</i>
<i>kor^unas</i>	<i>kur^anas,</i> <i>kuranas,</i>

KAULA	STEIN
	<i>kurnas,</i> <i>kūr^anas.</i>
<i>kür^unas</i>	<i>kar nas, kar^anas,</i> <i>kar^anas,</i> <i>kar^anas,</i> <i>kar^anas,</i> <i>karnas,</i> <i>kur^anas,</i> <i>kūr^anas.</i>
<i>māranas</i>	<i>māranas.</i>
<i>srānas</i>	<i>srānas.</i>
<i>āsanas</i>	<i>ās^anas, ās^anas.</i>
<i>ōs^unas</i>	<i>ōs nas.</i>
<i>kōs^unas</i>	<i>khā^as^anas.</i>
<i>bōtanis</i>	<i>buttanis.</i>
<i>dit^anas</i>	<i>ditinas.</i>
<i>nayistānas</i>	<i>nayis tānas.</i>
<i>tsatanas</i>	<i>tsatanas.</i>
<i>dyut^unas</i>	<i>dyūth^unas,</i> <i>d^aūt^unas,</i> <i>dyut^anas,</i> <i>dyutanas,</i> <i>dyutanas,</i> <i>dyut^unas,</i> <i>dyūt^unas.</i>
<i>ditsūnas</i>	<i>ditsanas.</i>
<i>hētsanas</i>	<i>hitsanas.</i>
<i>hēts^unas</i>	<i>hitsanas.</i>
<i>wanas</i>	<i>vanas.</i>
<i>wonus</i>	<i>vonus.</i>
<i>thār^anas</i>	<i>thā^u nas.</i>
<i>thow^unas</i>	<i>thō^unas.</i>
<i>thōw^unas</i>	<i>thā^unas,</i> <i>thā^u nas.</i>
<i>thiuv^unas</i>	<i>thā^unas,</i> <i>thā^u nas.</i>
<i>mōkalōw^unas</i>	<i>muk^alā^u nas.</i>
<i>cyōnis</i>	<i>ch^aanis.</i>
<i>lāyānas</i>	<i>lāyānas.</i>
<i>lōy^unas</i>	<i>lāy^anas.</i>
<i>lōy^anas</i>	<i>lā^ayinas.</i>

KAULA	STEIN
<i>myōnis</i>	<i>mē'nis, m'ēnis,</i> <i>m'ē'nis.</i>
<i>zinis</i>	<i>zinas, zinis.</i>
<i>būz^unas</i>	<i>bōzus.</i>
<i>gōrzānas</i>	<i>gārzānas.</i>
<i>lūz^unas</i>	<i>laz^anas,</i> <i>lazanas.</i>
<i>sapañēs</i>	<i>sap^añyes.</i>
<i>dapas</i>	<i>dapas.</i>
<i>dapus</i>	<i>dapus.</i>
<i>dopus</i>	<i>dopus, dopus^a.</i>
<i>drās</i>	<i>drās.</i>
<i>ḍeras</i>	<i>ḍeras, ḍeras.</i>
<i>garas</i>	<i>garas.</i>
<i>guris</i>	<i>guris.</i>
<i>sōdāgaras</i>	<i>saudāgāras.</i>
<i>sōdāgāras</i>	<i>saudāgāras,</i> <i>sōdāgāras.</i>
<i>grīstⁱ-garas</i>	<i>grēst garas,</i> <i>grēsta garas.</i>
<i>shēharas</i>	<i>shahras,</i> <i>shah^aras,</i> <i>shaharas,</i> <i>sheh^aras,</i> <i>sheharas.</i>
<i>kharas</i>	<i>kharas.</i>
<i>khōris</i>	<i>khāris.</i>
<i>sapharas</i>	<i>saf^aras,</i> <i>safaras.</i>
<i>mējēras</i>	<i>mējaras, mējeras</i>
<i>karas</i>	<i>karas.</i>
<i>karis</i>	<i>kaⁱris.</i>
<i>karōs</i>	<i>karōs.</i>
<i>karus</i>	<i>karus.</i>
<i>kqrus</i>	<i>kurus.</i>
<i>kūr^us</i>	<i>karis.</i>
<i>phakīras</i>	<i>fakiras, fakīras,</i> <i>fakīras.</i>
<i>shikāras</i>	<i>shikāras.</i>
<i>lōris</i>	<i>lāris.</i>
<i>maris</i>	<i>maris.</i>

KAULA	STEIN
<i>shēhmāras</i>	<i>shah mārās,</i> <i>shahmārās.</i>
<i>nūras</i>	<i>nārās.</i>
<i>sōnaras</i>	<i>sunaras.</i>
<i>sīras</i>	<i>sīras, sīras.</i>
<i>sūras</i>	<i>sūras.</i>
<i>samsāras</i>	<i>samsāras.</i>
<i>apsaras</i>	<i>afsaras.</i>
<i>yāras</i>	<i>yāras, yārās.</i>
<i>phyūrus</i>	<i>ph^uūrus.</i> <i>p^uūrus.</i>
<i>uazīras</i>	<i>vazīras, vazī</i>
<i>ōsus</i>	<i>ās, āsus.</i>
<i>ōsis</i>	<i>āsis.</i>
<i>ōs^us</i>	<i>ashis, āsus.</i>
<i>dāsas</i>	<i>dāsas.</i>
<i>kōsus</i>	<i>khōsus.</i>
<i>saniyāsas</i>	<i>san^yāsas.</i>
<i>tas</i>	<i>tas.</i>
<i>hatas</i>	<i>hathas, hatas.</i>
<i>hātis</i>	<i>hatis.</i>
<i>khātis</i>	<i>katⁱs.</i>
<i>matⁱs</i>	<i>maⁱtis.</i>
<i>mumatis</i>	<i>mom^atis.</i>
<i>naⁱs</i>	<i>naⁱtis.</i>
<i>jēnatas</i>	<i>jan^a tas,</i> <i>jan^atas,</i> <i>janatas.</i>
<i>hāpatas</i>	<i>hāpatas.</i>
<i>rātas</i>	<i>rātas, rātas.</i>
<i>rētas</i>	<i>ritas.</i>
<i>kārⁱtōs</i>	<i>ka^rⁱ tōs.</i>
<i>traⁱs</i>	<i>traⁱtis.</i>
<i>tōtas</i>	<i>tōtas, tōtas.</i>
<i>khōt^u tas</i>	<i>khutas.</i>
<i>nata tas</i>	<i>natatas.</i>
<i>tsātas</i>	<i>tsatas.</i>
<i>wōtus</i>	<i>vōtus.</i>
<i>dyutus</i>	<i>dyutus.</i>
<i>hyōtus</i>	<i>h^yūtus.</i>
<i>dīs^us</i>	<i>dithas.</i>

KAULA STEIN

<i>naph̄tsas</i>	<i>napt̄sas.</i>
<i>wōts^us</i>	<i>vātsus, vātsus.</i>
<i>tsās</i>	<i>p^vēz.</i>
<i>shēkh̄tsas</i>	<i>shakht̄sas.</i>
<i>rātsas</i>	<i>rātsas.</i>
<i>vēs</i>	<i>vis.</i>
<i>nēcivis</i>	<i>n^vech^avis.</i>
<i>hōwus</i>	<i>hāvus.</i>
<i>thāwus</i>	<i>thāvus.</i>
<i>parzanōwus</i>	<i>parzanāvus.</i>
<i>wōr^tvis</i>	<i>vār^avis.</i>
<i>yēs</i>	<i>yas.</i>
<i>yus</i>	<i>yis, yus, yūs.</i>
<i>āyēs</i>	<i>āyas, āyes.</i>
<i>biyis</i>	<i>beyes, beyis,</i> <i>biyas.</i>
<i>bōyis</i>	<i>bāyis.</i>
<i>bud̄yōs</i>	<i>bud^t ās.</i>
<i>khōdāyēs</i>	<i>khudāyas.</i>
<i>gayēs</i>	<i>gayas.</i>
<i>lāyus</i>	<i>lāyus.</i>
<i>sannyās</i>	<i>sannyās,</i> <i>sanyās, sanyās.</i>
<i>pyōs</i>	<i>p^vōs, pyās, pyōs.</i>
<i>pēyēs</i>	<i>p^veyes.</i>
<i>rōpayēs</i>	<i>rupias, rupias.</i>
<i>drāyēs</i>	<i>drāyas.</i>
<i>lād̄yēyēs</i>	<i>lād̄ēyes.</i>
<i>tsajyēyēs</i>	<i>tsajēs.</i>
<i>suy yēs</i>	<i>suyyas.</i>
<i>suy yus</i>	<i>suyyus.</i>
<i>gānd^tzēs</i>	<i>gānd^t zyes.</i>
<i>māng^tzēs</i>	<i>mā^tn^gzās.</i>
<i>māzas</i>	<i>māzas.</i>
<i>pōzas</i>	<i>pāzus.</i>
<i>wuz^us</i>	<i>dajis.</i>

Words ending in *t* or *t*

<i>mast</i>	<i>masi.</i>
<i>rapat̄</i>	<i>rapat̄.</i>
<i>phōrsat̄</i>	<i>fōrsat̄.</i>

Word ending in *ts*

KAULA	STEIN
<i>pānts</i>	<i>pānts, pānz.</i>

Words ending in *v*

<i>āv</i>	<i>āv, āv.</i>
<i>dēv</i>	<i>dyau.</i>
<i>gav</i>	<i>gau, gau, gāu,</i> <i>gāu.</i>
<i>sār^tgav</i>	<i>sār^tgau.</i>
<i>hav</i>	<i>hau.</i>
<i>hāv</i>	<i>hāu.</i>
<i>bēhiv</i>	<i>bi^hu.</i>
<i>khēv</i>	<i>khya^u.</i>
<i>thāv</i>	<i>thāu.</i>
<i>gats^hav</i>	<i>gatsau.</i>
<i>gats^hiv</i>	<i>gats^vu, gatsyu.</i>
<i>jāv</i>	<i>jāo.</i>
<i>malakav</i>	<i>mal^tkau.</i>
<i>paktiv</i>	<i>pakyu.</i>
<i>ālav</i>	<i>ālau.</i>
<i>pōlāv</i>	<i>polāu, pulāu.</i>
<i>tsaliv</i>	<i>tsalau, tsal^vu,</i> <i>tsal^vu.</i>
<i>wālav</i>	<i>vālau.</i>
<i>dimav</i>	<i>dimau.</i>
<i>nīmav</i>	<i>n^vemau.</i>
<i>nōmav</i>	<i>nomau.</i>
<i>karēmav</i>	<i>karimau.</i>
<i>timav</i>	<i>timau, yimau.</i>
<i>yimav</i>	<i>yimau.</i>
	<i>Cf. yimau.</i>
<i>yimōv</i>	<i>yimau.</i>
<i>nāv</i>	<i>nāu, nāv.</i>
<i>nēv</i>	<i>nyu.</i>
<i>baniv</i>	<i>bañyau.</i>
<i>āsh^tnāv</i>	<i>āshnāu,</i> <i>āsh^tnāv,</i> <i>ās^t nāv.</i>
<i>asmānav</i>	<i>asmānau.</i>
<i>zamīnav</i>	<i>zemīnau.</i>
<i>waniv</i>	<i>vañyu, vañyu</i>

KAULA	STEIN
zaněv	za'nyau.
zānav	zānav.
pěv	pyau.
bārav	bārau.
drāv	drāy.
gudariv	gud ^r ryau.
khābardārav	kabar dārau, kabardārau, khabar dārau, khābardārau.
khārav	kārau.
shērav	shērau.
tsārav	tsārau.
khērāv	krāy.
karav	karau.
kariv	ka'r ^u .
phakīrav	fakīrau.
nērav	nērau.
nīriv	nēru, nēr ^v ū, nēryū, nē ^r ryu.
pīrav	pīrau.
trāv	trāy.
tsōrav	tsorau, tsōrau.
tsūrav	tsūrau.
	Cf. tsūrau.
wasiv	vas ^v u, vasyu.
tāv	thāy.
vuch ^t av	vuch ^t tuy.
vān ^t av	van ^t ō, van ^t lōy.
sālav	satau.
tsāv	tsāy, tsāv.
vātsāv	vātsau.
thāv ^t av	tāiv ^t au.
trōv ^t av	trāv ^t ōh.
būz ^t av	bōz tuy.
rūz ^t av	rōz ^t tuy.
thōviv	thā ^t vyyu.
navav	navau.
phaharavāv	pahre vāv.
diyiv	diyu, diyyu.
dōyav	doyau.

KAULA	STEIN
lādyāv	lā ^t dyau.
gayāv	gayau.
khyāv	khyau.
khēyēv	kheyyau.
tujyāv	tu jāy.
tahalyav	tahalyau.
mōkalyāv	muk ^t lyau.
namyōv	nam ^v au.
nyūv	nyū.
banyāv	banyāy.
banyōv	banāy.
pyāv	pyau.
dapyāv	dapyau.
mōdaryiv	mudr ^v au.
h ^r ryōv	h ^r r ^v au.
lāryāv	lā ^r ryau.
prāryāv	prā ^r ryai.
trōvyuv	trāvvyu.
zuv	zu.
bāzav	bāzau.
nazarbāzav	naz ^r bāzau, nazar bāzau.

Words ending in y

ay	ai.
āy	āi, āy.
ay	ai, ai.
ōy	āy, āy.
bāy	bai, bai, bāy.
bōy	buy.
grīst ^t -bāy	grēst bāy, grēst ^o bāy.
dōy	duy.
buday	budai.
āh ^o day	ah ^o dai.
khōdāy	khudā, khudai.
dōd ^t laday	dā ^t d ^o ladai.
zinday	zindai.
vāday	vādai.
jyāday	zhāday.
pyāday	pyāday.

KAULA	STEIN
gay	gai, goi.
dagāy	dagāi, daguye, dagāy.
mangay	mangai.
tagiy	tagi, tagi.
hay	hai.
hāy	hāy.
chēy	chai, che, chi, chay, chāy, chiy.
chiy	chi, chiy, chūy.
chuy	chi, chī, chu, chi ^u , chiy, cūy.
hargāh-ay	harga hay.
khēy	kh ^u aiy.
tim-hay	tim hai, tim hay.
ān ^u hay	an ^u hai.
kor ^u hay	kur hai.
kūr ^u hay	karhai.
warihy	va ^u ri.
mot ^u hay	muthai.
tīthay	tīthai.
tīthiy	tīth ⁱ .
wōthiy	vu ^u thī.
yīthay	ithai.
yūthuy	h ^u ūthuy, yūthuy.
tyūthuy	tīthuy, tūthuy, t ^u uthuy, tyutuy.
gatshiy	gatse, gatsi ^u , gatsiy.
wūtsh ^u y	vatsāyās.
manganōv ^u hay	manga nāv ^u hai.
yihōy	yāhoi.
yihuy	yohoi, yi hāy, yohāy, yūhoi.
yōhay	yohoi.
yūhay	yohoi.
yūhuy	yūhay.

KAULA	STEIN
jāy	jāi, jāy.
mājīy	mā ^u ji, mā ^u jiy.
rājy	rāj.
kūy	k ^u ēy, kyēy.
okuy	akoy.
ūk ^u y	akay.
hargāh-kūy	har ^u gāk ^u ēy.
gōḍaṇṇukuy	guḍ ṇyukuy.
tamyukuy	tam ^u kuy.
lāy	lāy.
balāy	balai.
balay	balai.
sōḍurabalay	sudar balai.
jēlōy	yala vai.
kōlay	kulai.
mōkālīy	moklar.
salay	salai.
hawāla-y	havāla ^u .
may	mai.
amiy	ami.
āmiy	am ⁱ .
dimay	dimai.
dimōy	dimoi.
log ^u m ^u y	log ^u mai.
hēmay	himai.
ladaham-ay	lade hamai.
khēmay	k ^u emai, k ^u emāy.
dyūth ^u may	dyōt mai.
dālomuy	dāle muy.
wān ^u may	van ^u mai.
won ^u may	runmai.
bōg ^u rēmay	bāge rēmai.
tamiy	tam ⁱ , tamī, ta ^u m ⁱ , ta ^u mi.
tāmiy	tam ⁱ .
timay	timai.
timay	timai.
yimay	yimai.
yimōy	yimōy.
gay ^u may	gai mā.

KAULA	STEIN
nay	nāi, nāi, nay, nāye.
niy	niy.
bō-nay	bunai.
yith-nay	yit ^o nai.
gatshanay	gats ^a nai.
kunuy	kunuy.
pakanay	pakenai.
wālanay	vāle nai.
timan ^u y	tim ^a nai, timanai.
yiman ^u y	yim ^a nuy, yimanaiy.
ananay	ananai.
kananay	kananuy.
nonuy	nunnuy.
panunuy	panenuy, panunuy.
zalānay	zanānai.
zanānay	zanānai.
pānay	pānai.
dapanay	dap ^a nai.
dop ^u nay	dop ^u nai.
kor ^u nay	kur nay ^t .
sa nay	sanai.
sōnuy	sōnuy.
kāsunuy	kās ^a nuy.
zāsunuy	zās ^a nuy.
dyutun ^u y	dyutanay.
wanay	vanai, vanāi.
waniy	vanē.
hōw ^u nay	haūnai, hāūnai
wālawunuy	vāle vunuy.
trōw ^u nay	trāū nai, trāūnai.
wātarunuy	vāt ^a vunuy.
atsawunuy	ats ^a vunuy.
yinay	yinai.
byonuy	b ^u inuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

KAULA	STEIN
añēy	añyai.
gōḍañiy	gudē ^u i, gudēiy, gudēñyi, gudēñyi.
kuñ ^u y	ku ^u niy.
otāñy	atāñy.
wuñ ^u y	vun ^u ai.
myōñ ^u y	myeñyiy.
pay	pai.
pāy	pāy.
dapay	dapai, dapāi.
dapiy	da ^t p ^u y.
dopuy	dopuy.
rāy	rāy.
baray	bare ^v .
drāy	drāy, drāy.
driy	driy.
bēbi andar ^u y	bebinda ^t r ^t .
grāy	grāy.
karay	karai, kare ^v .
koruy	kuruy.
kōriy	kūḍ ^u i.
maray	marai.
tsē māriy	tsimā ^t ri.
susarāray	sus ^a rārai.
sōruy	sāruy, sāruiy, sō ^t ri, soira.
sōriy	sā ^t rē, sā ^t ri.
mutsaray	mut ^a rai.
say	sāi, say, sāy, sai.
sōy	sai.
suy	su, suy.
āsiy	ās.
ōs ^u y	ās suy.
gōsay	gōsai.
khasiy	khasi.
chēsai	che sai, chesai.
chusay	chusai.
kusuy	kusuy.
musāy	musāi.

KAULA	STEIN
<i>amis^uy</i>	<i>am^t suy, ami^t süy, am^t say, am^t süy, ami suy, a^tmi suy.</i>
<i>tamis^uy</i>	<i>tam^t süy, tam^tsüy.</i>
<i>pānas^uy</i>	<i>pāne suy.</i>
<i>wasiy</i>	<i>vasiy.</i>
<i>tay</i>	<i>tai, t̄ai, t̄ay.</i>
<i>tiy</i>	<i>t̄i, t̄i, t̄ey.</i>
<i>atiy</i>	<i>at^t, atih.</i>
<i>ätiy</i>	<i>at^t.</i>
<i>otuy</i>	<i>atuy, otuy.</i>
<i>ditay</i>	<i>dithai.</i>
<i>hatay</i>	<i>hatai.</i>
<i>mōktay</i>	<i>muht^u.</i>
<i>patay</i>	<i>patai.</i>
<i>sātay</i>	<i>sāthai.</i>
<i>sōty</i>	<i>sā^tit, sā^tth, sā^tth, sā^tth^t, sā^tth^v, sā^t.</i>
<i>sōtiy</i>	<i>sā^tth^t, sā^tthi, sā^tthi.</i>
<i>tatiy</i>	<i>tat^t.</i>
<i>ataty</i>	<i>atat^v.</i>
<i>yitay</i>	<i>yi tai.</i>
<i>yutuy</i>	<i>yütuy.</i>
<i>ts^uy</i>	<i>tsüy.</i>
<i>tsāy</i>	<i>tsāi.</i>
<i>hāway</i>	<i>hāvai.</i>
<i>chiway</i>	<i>chu vai, chu voi.</i>
<i>thāway</i>	<i>thāvai.</i>
<i>yimav^uy</i>	<i>yim^t vuy.</i>

KAULA	STEIN
<i>dōnaway</i>	<i>don^t vai, don^uvai, donovai, dunuvai.</i>
<i>trēnaway</i>	<i>trin^t vai.</i>
<i>trāviy</i>	<i>trāviy.</i>
<i>trōwuy</i>	<i>trāvuy.</i>
<i>yiy</i>	<i>yi, yih, yi^v, yey, yiy.</i>
<i>yīy</i>	<i>yiy.</i>
<i>diyiy</i>	<i>diyiy.</i>
<i>chēyēy</i>	<i>chiyai.</i>
<i>wanayēy</i>	<i>vana yey.</i>
<i>sakharyēy</i>	<i>sakhr^vai.</i>
<i>kūr^tyēy</i>	<i>kūdyē.</i>
<i>vis^tyiy</i>	<i>visyāi.</i>
<i>yiyiy</i>	<i>yeyiy, yiyiy, p^veyiy.</i>
<i>pozuy</i>	<i>puzuy.</i>

Words ending in z

<i>az</i>	<i>az.</i>
<i>bōz</i>	<i>bōz.</i>
<i>bandūkbāz</i>	<i>bāndūk bāz.</i>
<i>ciz</i>	<i>chiz.</i>
<i>tīrandāz</i>	<i>tīran dāz.</i>
<i>kākaz</i>	<i>kākad.</i>
<i>māz</i>	<i>māz.</i>
<i>kunz</i>	<i>kunz.</i>
<i>manz</i>	<i>manz.</i>
<i>shranz</i>	<i>shränz.</i>
<i>pōz</i>	<i>pāz.</i>
<i>raz</i>	<i>raz.</i>
<i>wāz</i>	<i>vāz.</i>
<i>ōziz</i>	<i>āziz.</i>

ADDENDA ET CORRIGENDA

PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read **gör-zānas**.

151, l. 15. Read **dukhtar-ě-khāsa**.

271, l. 17. For **thōwun**, read **thōv^un**.

308, l. 25. Read *grēstēn*.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For *kāⁱ t^ua*, read *kāi t^ua*.

450, col. b, l. 6. For *khētam*, read *khētam*.

466, col. b, l. 17 from foot. For *shākh*, read *shākha*.

